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JPRS-CPS-87-039

20 MAY 1987

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China Report

POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

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20 MAY 1987

CHINA REPORT
POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

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GENERAL

INTERNATIONAL AFFAIRS

XINHUA: UN COMMISSION TO DISCUSS DISARMAMENT VERIFICATION

OW010807 Beijing XINHUA in English 0634 GMT 1 May 87

[Text] United Nations, April 30 (XINHUA)--The United Nations disarmament commission will discuss for the first time the verification of arms control agreements during a four-day meeting to open here on May 4.

A U.N. information department report today said the meeting is expected to focus primarily on nuclear weapons and will elaborate a general approach for disarmament talks in order to expedite the negotiation process.

Last year the U.N. General Assembly requested the commission take up all the aspects of verification, including technical details in arms limitation and disarmament agreements and the United Nations' role in verification.

It also asked the commission to consider conventional disarmament issues and work out measures towards possible arms reduction.

The commission, established in 1952 and composed of all U.N. member nations, was reconstituted under a U.N. General Assembly resolution in 1978 as it had not met since 1965.

/8309

CSO: 4000/090

XINHUA: DRAFT DOCUMENT DRAWN UP FOR UN DISARMAMENT MEETING

OW020942 Beijing XINHUA in English 0558 GMT 2 May 87

[Text] United Nations, May 1 (XINHUA)--A draft final document has been worked out for the forthcoming disarmament and development conference, which describes disarmament and development as two most urgent challenges to the contemporary world.

The six-part and 51-point document, prepared by the conference's preparatory committee, notes that global military expenditures, which approach "the staggering figure" of one trillion dollars a year, are in dramatic contrast to existing conditions of economic and social underdevelopment, "to the misery and poverty afflicting more than two thirds of mankind, and to the continuing crisis of the world economic system." The conference is to be held at the U.N. headquarters from August 24 to September 11 this year.

The draft document appeals to various governments to give further consideration to reducing military expenditures and to establishing an international financial mechanism to facilitate the transfer of resources released through disarmament-related measures for development activities.

The document also stresses the central role of the United Nations in disarmament and development and asks the organization to undertake on a regular basis a global analysis of the impact of military expenditure on the world economy and on the international economic system.

According to relevant resolutions of the U.N. General Assembly, the disarmament and development conference will review "the relationship between disarmament and development in all its aspects and dimensions with a view to reaching appropriate conclusions."

The conference is mandated to examine the implications for the world economy of continuing military expenditures, particularly by nuclear-weapon states and other militarily important states, and to recommend remedial measures.

It will also consider ways and means of releasing additional resources, through disarmament measures, for development purposes, particularly in developing countries.

/8309

CSO: 4000/090

SHANGHAI PAPER LINKS IRAN ARMS DEAL WITH U.S. SOVIET POLICY

Shanghai SHIJIE JINGJI DAOBAO [WORLD ECONOMIC HERALD] in Chinese 12 Jan 87
p 4

[Article by Liu Jinghua [9491 7231 5478]: "The Episode of U.S.-Iran Arms Deal and the Drama of U.S.-Soviet Relations in the Context of Established U.S. Persian Gulf Policy"]

[Text] The secret U.S.-Iran arms deal has caused a great uproar in U.S. political circles, not only throwing the U.S. government into disarray, but seriously damaging the Reagan administration's credibility.

The story has been reported at great length by the world's major newspapers and periodicals. However, to really understand the U.S.-Iran arms deal, it is necessary to take a look back at the U.S. Persian Gulf policy. Since the end of World War II, the United States has set four basic goals for its Middle East policy: 1) to restrict Soviet influence in this region, at least to keep it within limits; 2) to support Israel; 3) to maintain some control politically and economically over Persian Gulf oil, as world demand for oil continues to increase; and 4) to seek a solution to the Arab-Israeli conflict. Of these, the first and third are the most important.

Two-Pillar Policy

Beginning in 1971, the United States adopted a "two-pillar" policy in the Persian Gulf, that is, to protect U.S. strategic interests in the region by arming and supporting Iran and Saudi Arabia so that these two countries could serve as the "sentries" and "two pillars" in the Gulf's defense. U.S. policy was based mainly on the following considerations: For more than 20 years the United States has maintained a special relationship with Iran and Saudi Arabia; both Iran and Saudi Arabia were "conservative monarchies," and, like the United States, they were both worried about Soviet expansion in the Gulf region; and Iran's military power plus Saudi Arabia's tremendous wealth could become the United States' powerful instruments in the Persian Gulf.

However, Shah Pahlavi of Iran fell from power in 1979. Khomeini followed a "neither pro-U.S. nor pro-Soviet" policy and refused to be used by the United States, and one of the "two pillars" collapsed. Since then, U.S.-Iranian relations have remained in a hostile stalemate. The changes in Iran and the

possibility of Soviet intervention have been cause for anxiety to the United States. The Reagan Administration's secret deal with Iran was born of its desire to "return" [Chongfan 6850 6604] to Iran. The Reagan Administration attempted through the weapons sale to win over Iran's moderates so that they might prevail in the power struggle and replace Khomeini, thereby improving U.S.-Iranian relations. As Nixon said at a Republican governors meeting on 9 December 1986, "The U.S.-Iran arms deal must be viewed not as a between-acts episode, but as a major act in the drame of U.S.-Soviet relations." In this sense, the essential objective of the U.S.-Iran arms deal was to prevent Soviet infiltration of this region. The exchange of arms for hostages was only a "by-product" of the essential objective, and nothing more.

High-Risk Gamble

As U.S. President, Reagan also sensed that the deal was a "high-risk gamble," because it could have a number of consequences. First, the supply of arms to Iran might cause the war situation between Iran and Iraq to turn in a direction favorable to Iran. Although both Iran and Iraq are hostile to the United States, Iran poses a greater real threat. Second, if Moslem fundamentalism represented by Iran wins out militarily, the balance of forces in the Middle East, now favorable to the West, may swing the other way. Third, Iran has been positively identified by the United States as a major source of terrorism, and it certainly does not make sense to secretly sell it arms.

However, it is unlikely that the "Irangate case" will turn out like the "Watergate case." The reasons: First, Reagan has scored repeatedly in foreign affairs and the domestic economy in the past few years, which has to a certain degree preserved his image and prestige. Second, the United States does hope to break the stalemate with Iran because it is in its strategic interest in the Persian Gulf, and this is a point which more and more Americans have acknowledged. Third, Reagan is a Republican president, and in order to maintain its hold on the office, the Republic Party will certainly protect him. In defending Reagan, Nixon called on people to draw a distinction between Reagan's policies and mistakes made in the process of implementing these policies. He said the the U.S.-Iran arms deal is not Watergate, that Reagan has run into problems because his aides "have made a mess of things," and that Reagan's policy is not wrong. He called on Republicans not to continue their "self-destructive" activities, and not to weaken Reagan's power to handle major "problems" during the last 2 years of his term. Reagan himself also said that he "had no knowledge of the plan to divert funds from arms sales to Iran to the Nicaraguan contras." Thus his aides were pushed to the stage front. Former National Security Advisor John Poindexter, and Lt Col Oliver North, an important participant in the deal, have already resigned under fire. White House Chief of Staff Donald Regan has now become the target of attack. It is predicted that Regan may also take the blame and resign in early 1987.

12802/12828
CSO: 4005/434

COMMENTS ON PRESENT STABILITY, UNITY IN CHINA

Guangzhou NANFANG RIBAO in Chinese 5 Jan 87 p 4

[Article by Quan Miny [0356 3139 6318]: "Stability and Unity Are the People's Common Desire," in column entitled "Morning Hour in Guangdong"]

[Text] Those who lived through the 10 years of internal turmoil will never forget those turbulent years, and they are still saddened by those memories.

Many aspiring young people had plans to go to the university; instead, they "dropped out of high school to start a revolution." That disturbance lasted 10 years, and meanwhile all hopes turned into ashes. During that time, school-age children had no school to go to; when it was time for them to get a job, there were not jobs, and even food and clothing soon became a problem. There were no material guarantees, and there was no spiritual sustenance. It was indeed a most bleak and painful time.

Since the crushing of the "gang of four," a stable and unified political situation which the people had longed for has finally emerged. Reform and the opening up of the country have inspired the people's creativity and propelled the economic constructions to an unprecedented growth. We dare to assert that these are the best years since the founding of our country, the best years in Chinese history. The people are living and working in peace and contentment, their incomes have multiplied, the economy is prosperous, and we have an over abundance of goods. In fact, people in Canton are amazed by the variety of food available in the market, and they have become very discriminating eaters. Today, farmers have television sets, VCR's, and electric fans; in the cities, people choose color television sets, audio components, and washing machines. People would not have dreamed of such luxuries 10, or even 5, years ago. The rapid economic development, and its great prospects, far exceeded expectations.

From their tangible material benefits, people deeply realize that the party's policies in recent years are correct. They unanimously want to continue to maintain, and further develop, this stability and unity. Only where there is stability and unity can the economic mechanisms function normally, and only by developing production can there be a strong material foundation to support a better life. Only where there is stability and unity can the workers keep their minds on their work, the students keep their minds on their studies, and the intellectuals keep their minds on the pursuit of knowledge. In a

turbulent environment, the people live in constant fear and agitation and they can accomplish nothing. Only stability and unity can create the favorable conditions for further reforms and the opening up of the country. Reform is revolution, but it is not a violent revolution; instead, it is the self-improvement of the socialist system. All developments require relative stability; without a harmonious, cordial, and stable political environment, it is impossible to explore reforms. In opening up to the outside world, our stable and unified political situation is the primary factor contributing to the investment environment. Without this factor, people will think twice before investing their money here. Stability in politics and continuity in policies are the guarantees for the introduction, assimilation, and digesting of foreign investments and technologies.

A stable and unified political situation is not easily attained; it is the result of the concerted efforts of the people under the leadership of the party. Similarly, to maintain this stability and unit, we need the leadership of the party and the endeavor of the people. We still face many problems and difficulties in our reforms and our opening up of the country. People have different opinions and ideas on how to solve these problems and overcome the difficulties, and this is good. But when we express our opinion, we must utilize proper democratic channels. Once Lenin said that political activities have their peculiar logic, saying: "The best of intentions will only lead people to hell." This statement is worth contemplating. In order to achieve our objective of modernization, we must cherish the present stability and unity and strive for in-depth reform and a further opening up of the country. No human being should forget the 10 years of internal turmoil which brought devastation to a billion people. The scars are still visible, and the lesson was painful.

12986/12828
CSO: 4005/377

COMMENTARY ON PACE OF POLITICAL REFORM

Beijing XUEXI YU YANJIU [STUDY AND RESEARCH] in Chinese No 2, Feb 87 pp 3-4

[Commentary: "We Cannot Help To Achieve Quick Results in Reforming the Political Structure"]

[Text] Conducting reform of the political structure under the conditions of socialism is a major task that our party has raised before the whole nation. In early August 1980, Comrade Deng Xiaoping cogently discussed many aspects of this problem in "Reform of the Party and National Leadership System" and raised a series of specific requirements. In the past few years, the people of the nation and the entire party leadership have achieved considerable success in starting to reform the state and party leadership system of China. Along with the thorough restructuring of the economic system in the cities and countryside, the party Central Committee also promptly listed the advancement of political structure reforms as an important item on its own agenda. If they hadn't done this, it would have hindered the restructuring of the economic system, the development of the productive forces, and the progress of the four modernizations.

Reform is a deeply significant revolution. Reforming the political structure is similar to restructuring the economic system. Both are self-perfected parts of the socialist system under the leadership of the party that require the active participation and all-out effort of thousands upon millions of the masses. Recently many comrades have focused on extensively probing the subject of reforming the political system and have expressed many useful opinions. Nevertheless, there is indeed a tiny minority that has seized on this as an opportunity to advocate the liberalization of the capitalist class and to oppose the four basic principles. We must guard against their evil intentions and take a clearcut stand to oppose their views and political opinions that advocate the liberalization of the capitalist class. We must not lose sight of the fact that some comrades, particularly some of the younger, more impetuous ones, expect that the entire country can be put into action and that the results will be immediate. We can understand these hopes. Generally speaking, these comrades have enthusiasm to spare but are lacking in their studies. They do not understand that reform of the political structure is an extremely complicated issue that can lead to a variety of repercussions among the masses, and that we must adopt a cautious attitude and should under no circumstances act in haste. Otherwise, haste makes waste, and it will be even harder to avoid undesired results.

The reason why we cannot rush political structure reform is that reform must conform with the actual conditions of China, it must possess its own distinct characteristics, and it cannot indiscriminately copy a readymade formula found from some other place. Western capitalist countries have accumulated several hundred years of experience in building their political power, and some points of their specific systems can be pointed to for reference. But taken in its entirety, the foundation of capitalist political structure is based on the private ownership of the means of production. This conflicts with the basic interests of the working people. Can China extensively copy this political system in a mechanical manner? If we act according to their political formula, how then can we preserve the socialist characteristics of our country? With regard to the political systems of other socialist countries, we must conscientiously study their practices, but we cannot indiscriminately copy them. For one thing, they have their own characteristics due to their own historical circumstances, and their experiences may not necessarily be mature due to the fact that they may be in the process of exploring and moving ahead. Only by proceeding from our own real circumstances, motivated by the basic need to arouse the enthusiasm of the people and unceasingly develop the productive forces, can we then reform and perfect the political structure into something that is Chinese. This will take time and hard work, involved, painstaking investigative research, and a complete systematic clarification of our real circumstances (both current and historical) in order to find the crux of the problem. It is only on this basis that we can formulate correct, effective reform measures. And it is quite evident that we cannot reach our goal in one step.

Presently, principled requirements for reforming the political structure have been suggested, such as the separation of party administration, the delegation of power to the lower levels, the simplification of administration, improved efficiency, the elimination of bureaucracy, and so forth. These requirements can change from theoretical principles into practice, but in the meantime there is a lot to be done. For example, in separating party administration from the state, how should the overall distribution of power be carried out? What are the main tasks of the party committee and the organs of state? And how will they coordinate their tasks with each other? What different work methods should we adopt for different work foci and requirements? In order to work out a solution, all of these issues require our careful consideration based on investigative research. The delegation of power to lower levels and the simplification of administration, as another example, have been carried out many times in the 30-odd years since the founding of the state. What experiences and lessons must we analyze from that period? Past experience, if not forgotten, is a guide for the future. If we do not have a clearheaded understanding of the past, if we hurriedly and recklessly make transformations without pause, then it is quite possible that we will follow the same disastrous road. Taking the elimination of bureaucracy as yet another example, against the historical setting of several thousand years of feudal society, it is easy for people to suggest that we oppose pernicious feudal influences at the same time we oppose bureaucracy. Here there are two concerns that were pointed out by Comrade Deng Xiaoping and that need careful and skillful handling. The first is that "we must make a clear distinction between socialism and feudalism. Under no circumstances should we allow the use of

names that oppose feudalism to be used to oppose socialism. Nor should we allow the bogus socialism advocated by the 'gang of four' to be passed as feudalism"; second, "when eliminating the vestigial feudal influences in the areas of ideology and political affairs, we should not relax even the slightest bit and never neglect to criticize bourgeois and petty-bourgeois thought, out-and-out egoism, and anarchism." ("Selected Works of Deng Xiaoping," pp 295-296") These are important problems that cannot be tolerated or underestimated. Action should take ideology as its guide. If we do not have a clear understanding, if we are not of one mind, then we cannot act in a concentrated, coordinated manner and will not be able to reach our original goal.

Should we say that our present reform of the political structure is still only in a stage of idle theorizing? No, we should not. Essentially speaking, China's reforms began at the end of 1978 at the 3d Plenum of the 11th Central Committee. From that time on, economic, political, and social reforms had already begun in succession and have achieved a certain amount of success. Today, with regard to advancing the reform of the political structure in the wake of further restructuring of the economic system, although this task is still, by and large, in its preliminary, preparatory stage, experimental changes have been carried out in certain areas and departments for a long time.

This limited practice is in the process of accumulating practical experience for the entire nation. We firmly believe the reform of China's political structure will repeatedly undergo conscientious research under the correct leadership of the party Central Committee. By pooling the wisdom of the whole nation and of the entire party to form a scientific, rational plan that will be put into practice item by item, we can definitely achieve outstanding, yet feasible results within a short period of time.

13138/12379

CSO: 4005/490

NOTED ECONOMIST ON BETTER PAY FOR INTELLECTUALS

Beijing QUNYAN [POPULAR TRIBUNE] in Chinese No 2, Feb 87 p 1

[Article by Qian Jianu [0578 1367 7467]: "On Discussing Better Pay for Intellectuals"]

[Text] Comrade Deng Xiaoping said: "If we want to bring about modernization, it is important that science and technology be able to make advances. And it is out of the question to develop science and technology without emphasizing education. We cannot achieve modernization through idle talk, we must have knowledge and talented people. If we have no knowledge, no talented people, how can we move forward?" (Footnote 1) ("Selected Works of Deng Xiaoping," p 37) Therefore, he emphasized: "It is imperative that we create a kind of atmosphere within the party where knowledge and talented people are valued. We must oppose the erroneous idea of undervaluing intellectuals." (Footnote 2) (Ibid., p 38) He also said: "In addition to moral encouragement of intellectuals, we also need to adopt other incentive measures, including improving their material remuneration." (Footnote 3) (Ibid., p 48)

These words by Comrade Deng Xiaoping were spoken nearly 10 years ago in 1977. And what has become of implementing this policy of valuing knowledge and intellectuals? I have to say that until now, implementation of this policy has been lacking and that throughout society, the question of the pay of intellectuals has not been taken seriously. Since the 3d Plenum of the 11th Party Central Committee, when order was brought out of chaos, the slogans of "value knowledge" and "value talented people" have been shouted loudly and publicized even more vigorously in the newspapers, but the actual pay of intellectuals has still not risen markedly, with the pay of some even falling somewhat. For example, the wages of university professors in the fifties was at least more than 200 yuan, with the highest pay reaching 300 odd yuan, whereas now, on the contrary, the starting wage rate has fallen greatly. Considering the rise in prices over the last 30 or more years, not only have the actual wages of university professors fallen but their spending power has dropped as well. This is a rarity in the worldwide history of education!

Why has the leadership of the party Central Committee continuously called on us to "value knowledge," to "value talented people" while they have not actually been able to implement this policy? In my opinion, in dealing with the issue of intellectuals, some comrades are still entangled in their own erroneous ideas. What are these erroneous ideas? The first kind of erroneous view is to

regard intellectuals as insignificant. This view essentially does not understand that intellectuals are a kind of productive force (and an important productive force) and denies that mental labor is something that produces value. This is really the origin of arguments such as "the more intellectual, the more reactionary" or "the more intellectual, the more foolish." The second kind of erroneous viewpoint is: "Those who work with their brains rule, those who work with their brawn are ruled." Regarding intellectuals as people who work with their brains, who are the ruling class, conflicts with the concept of being governed by workers and peasants. That is, "intellectuals" are the same as the "exploiting class," and striving for "remuneration" for intellectuals is then called "being impudent." "Once power has been obtained from the back of a horse, you cannot rule from the horse." Even Liubang understood this truth more than 2,000 years ago. It is too bad that even today it is still not understood by certain people.

The problem of how we criticize these sorts of anti-Marxist viewpoints that underestimate intellectuals and education, and how we advance the idea of better pay for intellectuals not by words but with action, is yet to be resolved today and will have a bearing on the important question of whether China can achieve the four modernizations.

13138/12379

CSO: 4005/490

COMMENTARY ON REFORM, PARTY LEADERSHIP

Changchun JILIN RIBAO in Chinese 14 Jan 87 p 1

[Commentary: "Reforms Cannot Succeed Without the Leadership of the Party"]

[Text] Upholding the leadership of the party is the basic guarantee for the realization of the four modernizations and is the key to the success of the reforms. Bourgeois liberalism is targeting the CPC leadership; it attempts to rob the party of its solidifying and fighting power and to break up the reforms and the constructions. These acts defy the wishes of the people, go against the historical trends, and are vigorously opposed by the people of all races.

Comrade Deng Xiaoping said: "China is such a vast country that without the leadership of the Communist Party, it would be rent by disunity and would not be able to accomplish anything." After several decades of personal experience, the Chinese people have concluded that the CPC is the core of the leadership, and the mainstay, of the Chinese socialist cause; this choice was made by the people of all races a long time ago. Today, the people wholeheartedly support the reforms, the opening up of the country, and the construction of a strong socialist nation, which is highly civilized and highly democratic. China went through several thousand years of feudalism and suffered several hundred years of imperialist aggression; we have a population of 1 billion people, and we are but a developing country with a backward economy. Only by upholding the leadership of the Communist Party and by maintaining the lines, principles, and policies of the party can we hope to rally the people of all races and their patriotic forces, and only then can we reconcile the diverse interests and mobilize all positive factors to struggle for the reforms and the modernizations constructions.

In order to guarantee the success of the reforms and the opening up of the country, it is essential that we uphold the leadership of the party. Reforms and the opening up of the country are necessary for developing the socialist commodity economy, for developing society's productive forces, and for reinforcing the socialist material foundation; they are also necessary for the self-improvement of the socialist system and for the construction of a socialist system with Chinese characteristics. In implementing reforms and in opening up the country we are faced with many new problems: we must deal with socialist, capitalism, and feudalism; we must handle progressive and backward ideas; and we must face both positive and negative factors. Without the

leadership of the party, and without the general and specific policies of the party to guide us, we will be invaded by dirt and corruption, and our reforms and efforts to open up the country will lead us onto the capitalist track: a billion people will lose their strength at the core and will suffer unimaginable consequences. There must be no ambiguity on this basic issue which concerns the future and the fate of our country.

Some people suggest that emphasizing the party's leadership hurts the efforts to amplify democracy. This attempt to pit democracy against party leadership is absurd. We admit that at present our democratic system is imperfect, which is exactly why we have made achieving a high degree of democracy our goal. But democracy under socialism can be achieved in a systematic and orderly fashion only under the leadership of the party. In fact, the party is taking steps to improve the democratic system by gradually institutionalizing and legalizing democracy. According to Marxism, socialist democracy is democracy with leadership, it is not democracy with bourgeois individualism, and it is not ultra-democracy. Democracy cannot be alienated from the legal system, from centralization, or from party leadership. Democracy without party leadership and democracy without law and order can only lead to anarchy. The 10 years of the "Cultural Revolution," the attempt to "kick out the party committee of the CPC and start a revolution," and the pursuit of "thorough democracy" brought unprecedented turmoil and devastation. If we start another "thorough democracy" today, the consequences will clearly be the same.

Other people use the excuse that there are unhealthy tendencies in the party to negate the leadership of the party. This is very dangerous. We should be able to see that the 8 years since the 3d Plenary Session of the 11th Party Central Committee have been the best years since the founding of the country. Politically, we are stable; economically, the development is continuous, steady, and well balanced; and the people's standard of living is clearly improving--all these are facts for everybody to see. The reason we are able to achieve such outstanding results in just 8 short years is because the party members and the people under the leadership of the party implemented the party's general and specific policies diligently. The party is taking steps to rectify its ideology and workstyle to correct any unhealthy tendencies.

Experience proves that the party can deal with its own problems from within. When we look at anything, we should look at the whole picture as well as the details: although there are flaws within the party, we must recognize that the mainstream of the party is good. One dark cloud cannot overshadow the brilliance of the sun. Any attempt to use the unhealthy tendencies within the party as an excuse to nullify the leadership of the party must be soundly rejected.

Without the leadership of the party, reforms cannot succeed, and the construction cannot triumph: this is the objective truth proven by several decades of the Chinese revolution and by our history of construction and development. We must firmly and unambiguously criticize bourgeois liberalism, educate the people against it, and struggle against this ideological trend which negates the leadership of the party and refutes the four basic principles.

COMMENTS ON DEMOCRATIZATION, YOUTH PROTESTS

Changchun JILIN RIBAO in Chinese 9 Jan 87 p 3

[Article by Gu Changchun [0657 7022 2504]: "Thoughts on the Progress of Democratization"]

[Text] In the thousands of years of Chinese history we do not seem to have much of a tradition of democracy. During the liberation, the villages held elections for village cadres, and because the peasants were illiterate, votes were counted by the number of beans in the bowls. This was very "primitive," but the people thought it was quite an "occasion" because it was a great step forward from the past. Today people in the villages still take "drawing lots" for democracy; they want to know what they can buy with a voter's registration card. Even in the cities, not too many people understand the modern significance of socialist democracy which complements the legal system. In fact, the prevalence of general illiteracy and "cultural illiteracy" is a very serious handicap to our achieving a high degree of democracy.

Reform is a long and complicated process. The objective of our struggle is to attain a high degree of democracy. Undeniably, it cannot be achieved in China immediately because we are constrained by our economic standard, by the people's ideological and educational qualities, and by the absence of a good legal system. Anyone who thinks that success will come overnight is naive.

Young people are highly motivated and zealous, and their youthful passion often fills them with righteous indignation, which is precious and innocent. They long to accelerate the progress of socialist democracy. This good intention is understandable, but intention does not reality make, and impetuosity is not rationality.

Then does it mean we need not be anxious? Of course not. Our party has promptly proposed political structural reform and has made that task a part of the socialist modernization construction's overall strategy. The process is actively being implemented step by step. We are anxious, but we must carry out a comprehensive, in-depth, and rational analysis of the situation. We are anxious, but we should adopt a firm, cautious, and scientific attitude; we are anxious, but we must do the difficult, practical, and effective work: "Haste makes waste." We have no choice because there is no miracle which can turn decay into wonder.

When young people ponder social problems, when they are concerned about national affairs, and when they are anxious for the reform to proceed more rapidly, we should cherish them for their pure innocence. But they do not understand history very well; they have little experience when it comes to reform and practice, and there is always an element of idealism in their thinking. In addition, they are credulous of the words of agitators, and they are impulsive.

Impetuosity prevents us from seeing things the way they really are. Impulse is men's emotional reaction to his own feelings, it flairs up momentarily like an unbridled horse. The danger is that impulse tends to be biased and rash. We must understand that democracy is the premise for a legal system, and the legal system is the legalization and institutionalization of democracy. Contemporary democracy must be a democracy which follows specific legal procedures.

Time passes in the blink of the eye, and yesterday's sad history is still fresh in the minds of the older people. But to the young people, it seems a lifetime ago. We must not blame the young people for their lack of sense of history, and we must let them learn about history, so that they understand where we came from. If we do not admonish them with "remember past sufferings and cherish present happiness," they will not be able to counter "rebelliousness."

Without turmoil we will not value stability; without sickness we will not cherish our health. Recalling the days of the "Cultural Revolution" and the "Red Army Movement," the students were burning with righteous indignation; they were embroiled in slogans, and they were out to overturn everything. That was some kind of "democracy." The result was the total devastation of democracy; it was violence on the rampage. Those who truly suffered the consequences were the young people of that time. Now that we have learned our bitter lesson, we cherish our stable and united political situation more than ever. Without stability, there will be no meaningful reforms.

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WANG ZHEN URGES GREATER CARE FOR HANDICAPPED

OW070912 Beijing XINHUA in English 0850 GMT 7 Mar 87

[Text] Beijing, March 7 (XINHUA)--Chinese leader Wang Zhen has called on the entire Chinese population to show greater care for handicapped people, "particularly disabled women and children."

In a meeting with 15 representatives of handicapped women at the Chinese Communist Party (CCP) headquarters of Zhongnanhai here Friday, Wang, vice-chairman of the CCP Central Advisory Commission, urged handicapped Chinese women to work even harder for China's modernization.

Discrimination and indifference toward handicapped people "still exists in China," he noted, because the country's productive forces and the civilized qualities of the entire population are yet to be improved.

Wang, who is also the honorary director-in-chief of the China welfare fund for the handicapped, called for the work of governments at all levels to "create a good study, work and living environment" for handicapped people.

He urged all sectors of society to help handicapped people solve problems in family, marriage and love, and create more work, education and medical care opportunities for them.

In his speech at the meeting, Deng Pufang, director-in-chief of the China welfare fund for the handicapped, called for nationwide efforts to promote what he called "socialist humanism" so that handicapped and able-bodied people will understand, respect, care for and help each other.

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NATIONAL AFFAIRS

DR SUN YAT-SEN'S DEATH ANNIVERSARY MARKED

OW120850 Beijing XINHUA in English 0839 GMT 12 Mar 87

[Text] Beijing, March 12 (XINHUA)--A ceremony to commemorate the 62d anniversary of the death of Dr Sun Yat-sen was held here this morning in Zhongshan Park.

Among more than 100 people present at the ceremony were Zhou Gucheng and Chu Tunan, vice-chairmen of the Standing Committee of the National People's Congress, and Liu Lantao, vice-chairman of the Chinese people's political consultative conference (C.P.P.C.C.) national committee.

Held in the Zhongshan memorial hall, the ceremony was presided over by Zhu Xuefan, vice-chairman of the Revolutionary Committee of the Chinese Kuomintang.

Baskets of flowers were laid before Dr Sun's portrait by representatives of the C.P.P.C.C. national committee, the united front work department of the Communist Party Central Committee, the Revolutionary Committee of the Kuomintang and Beijing municipal people's government.

Similar ceremonies were also held in Shanghai, Nanjing, Guangzhou and Wuhan.

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MUSICAL PRODUCTS EXHIBITION HELD IN BEIJING

HK300506 Beijing CHINA DAILY in English 30 Mar 87 p 3

[By Zhang Tingting]

[Text] Showing that Western culture continues to flow into China, the 2d Exhibition of Musical Products from Hong Kong, Taiwan and foreign countries is being held at the Beijing Exhibition Hall.

More than 30 companies from 14 countries and areas are exhibiting almost 10,000 products, including music cassettes, compact discs, video tapes, and music scores.

Many countries, including the Soviet Union, Czechoslovakia, the German Democratic Republic, Cuba, India and Malaysia, are taking part.

Classical music recordings make up nearly 70 per cent of the exhibits.

World famous companies such as Polygram International Ltd. and EMU Music Ltd. are providing the latest recordings of Beethoven's works, to mark the 160th anniversary of his death.

Complete works of Mendelssohn, Tchaikovsky, Schubert and other world-known composers are also available and light music is proving popular.

Teaching materials are also on display, including the recordings of books like "The Adventure of Huckelberry Finn" and "The African Queen" in English, and video tapes of others, including "Tess of the 'Urbervilles'."

Most of the business is being done by representatives of enterprises, universities and other associations but the public can buy cassettes which, on average, cost above 10 yuan each.

"We are showing a good part of Western culture," said Chen Weijiang, President of the China National Publications Import & Export Corporation. "We want to study Western culture as well as its advanced technology."

A similar show was held in Beijing in 1985.

Chen said his corporation plans to stage such an exhibition twice a year.

NATIONAL ADMINISTRATIVE SYSTEM REFORM EXAMINED

OW300344 Beijing XINHUA in English 0242 GMT 30 Mar 87

["Roundup: China's New Progress in Streamlining Administration"--XINHUA headline]

[Text] Beijing, March 30 (XINHUA correspondent Yang Guojun)--China made more progress in streamlining administrative structure at the ministerial level and in some mid-sized cities in 1986, according to the Ministry of Labor and Personnel here today.

Last year saw the establishment of the State Commission for the Machine-building Industry and the Ministry of Supervision. An official of the Labor and Personnel Ministry described the founding of the new commission as "both an outcome of and a must for economic structural reform," and the establishment of the supervision ministry as "a step further toward perfecting the administrative system."

The official said the establishment of the two new organizations shows the direction of structural reform at the ministerial level.

The new commission was set up after dissolving the Ministry of Machine-building Industry and the Ministry of Ordnance Industry. Both had been responsible for the machine-building trade. At the end of 1985, the former machine-building industry ministry was refrained from administering enterprises directly as structural reform went on in depth. The official said the establishment of the new commission helped exercise administration over the trade nationwide.

The main task of the new commission is to define the development guidelines, principles and policies for all machine-building and ordnance industries, make overall plans, coordinate activities and provide services and supervision.

The new Ministry of Supervision mainly undertakes to supervise government institutions, employees and government-appointed factory managers and make sure that state policies are implemented, laws and regulations observed and their duties properly performed. It also handles complaints against the above-mentioned departments and personnel.

As a result, the establishment of the new ministry is considered as a basic form of self-supervision of the government and an important step to improve the administrative system.

The separation of government administration from enterprise management, the change of focus of government functions and the strengthening of financial, planning and supervisory departments are the main objectives of China's structural reform at various government levels.

The reform of the administrative structure, tried out in 16 mid-sized cities since last May, involves the reform of both economic and political structure.

These cities, including Suzhou and Wuxi in Jiangsu Province, Jiangmen in Guangdong Province, Xiamen in Fujian Province, and Dandong in Liaoning Province, are carrying out comprehensive organizational reform, which involves the city government offices, the city communist party committee offices, the offices of the city people's congresses and all offices in the city-administered districts and counties.

"In the past year, these cities made efforts to change the government's economic management function in such sectors as industry, transportation, commerce and urban construction," the official said.

As an important step in that direction, local authorities streamlined and merged specialized economic management offices, and strengthened such economic regulatory and supervisory offices as planning, auditing, price control, statistics and banks.

Surveys show that economic management offices in the cities used to perform five functions: party and mass work, social work, work of comprehensive government offices, directing operations of management and trade management.

The economic management offices in the cities now retain the only function of managing trades as their central task, while transferring the other functions to other offices.

In a bid to separate the function of the party from that of the government, some of these cities have streamlined or merged economic management departments attached to city party committees, while pursuing the reform of the management system of party organizations, mass organizations and leading officials in enterprises.

China has launched government streamlining on two occasions in the past three decades, the official said, adding "the second, begun in 1983, has seen notable success, especially in promoting a large number of younger and better-educated officials who are politically sound and professionally competent."

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MASS ORGANIZATIONS WELCOME MACAO AGREEMENT

OW272224 Beijing XINHUA in English 1733 GMT 27 Mar 87

[Text] Beijing, March 27 (XINHUA)--Leaders of organizations of Chinese women, workers and youth issued statements here today welcoming the initialling yesterday of the Sino-Portuguese joint declaration on Macao, describing it as an important step forward in the Chinese people's wish of reunifying the motherland.

Kang Keqing, president of the All-China Women's Federation, said that reunification of the motherland is the desire of all Chinese women.

She said her federation will have more contacts with women's organizations in Hong Kong, Macao, Taiwan and Chinese residents abroad and work together with them for the reunification and for the prosperity of China.

Luo Gan, vice-president of All-China Federation of Trade Unions, said that the Chinese working class and their trade union organizations are inspired by the prospect of Macao returning to the embrace of the motherland by the end of this century.

Liu Yandong, president of the All-China Youth Federation, said her federation and its grassroots organizations have increased contacts with youth in Macao in recent years and therefore deepened mutual understanding and friendship. There will be more such contacts between her federation and the youth circles in Macao, she said.

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BOURGEOIS IDEOLOGY, FOREIGN LIFESTYLES CAUSE DIVORCE

OW201050 Beijing XINHUA in English 0643 GMT 20 Mar 87

["Divorce Cases in China Drop by 10 Percent"--XINHUA headline]

[Text] Beijing, March 20 (XINHUA)--Divorce cases remain the most common kind of civil case in China despite a ten percent drop last year," CHINA DAILY reported today.

The year 1986 saw more than 450,000 divorce cases, about 50,000 fewer than in the previous year, it said.

"The number of divorce cases is not surprising considering the vast population of the country," said Tang Dehua, head of the civil division of the supreme people's court. He predicted the figure could go higher.

Nor was the number a bad sign, he said, explaining that it is closely related to the country's open policy and economic reforms.

According to the official, women are playing the active role in most divorce cases, especially in rural areas, where marriages of the young have traditionally been decided by parents.

About 70 percent of the divorce cases in China are initiated by women.

Over 60 percent of those who received divorces were under the age of 30 and had been married for about three years. The problem is that most of them married too soon, before really understanding each other, he added.

Areas where economic development was more advanced had more divorces than other areas in the country.

Law officials also blamed the number of divorces on the influence of bourgeois ideology and foreign lifestyles which do not suit the Chinese social environment.

Divorce cases had reportedly fluctuated between 400,000 and 500,000 annually over the last three or four years, the paper said.

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DENG LIQUN SAID DRAFTING 'IDEOLOGICAL DOCUMENT'

HK201312 Hong Kong AFP in English 1241 GMT 20 Mar 87

[Text] Hong Kong, March 20 (AFP)--A prominent conservative among China's leadership is drafting a document on ideology to be presented to the 13th Chinese Communist Party Congress in October, ASIaweek magazine reported Friday.

The "ideological document" was being composed by the "leading group to oppose bourgeois liberalization" headed by conservative commissar Deng Liqun, the Hong Kong-based magazine reported, without citing a source.

"Deng hopes it will be endorsed at the 13th congress and become the party's canon," the report said.

Mr Deng, in his 70's, holds a number of influential posts in the government including the leadership of the Chinese Communist Party's leading group for education of cadres.

Meanwhile, the report said China's interim party chief and Premier, Zhao Ziyang, the main architect of the reforms who has tried to limit the current campaign against Western influences to the party, has formed a high-level working group of economists to look into China's economic reforms.

It added, quoting an unidentified political source, that the group was expected to present to the same party congress a report "that will justify Zhao's goal of deepening and widening economic reforms" in China.

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LIAONING GOVERNOR ON WIDENING REFORM

OW300819 Beijing XINHUA in English 0748 GMT 30 Mar 87

[Text] Beijing, March 30 (XINHUA)—Suggestions on expanding reform have been put forward by Li Changchun, deputy to the National People's Congress and governor of northeast China's Liaoning Province, a leading industrial base in China.

Li, who is here attending the annual NPC session, said because there are many state-owned enterprises in his province, more reform measures should be introduced to help enhance the urban economic structure.

He said the province is exploring different methods of separating the state ownership from the operations of the enterprises.

Li said the province has instituted factory director responsibility system in 1,400 state-owned enterprises, about one-third of the province's total.

He said the reforms mean the provincial government is only exerting indirect control over the enterprises. Many administrative bureaus and corporations will be dissolved and new offices will be established to serve different trades better.

He urged party and government leadership to provide favorable conditions for the growth of socialist entrepreneurs.

Li also called on the society to work hard to further enhance the performances of enterprises.

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NATIONAL AFFAIRS

MORE SINO-FOREIGN EDUCATIONAL EXCHANGES PLANNED

OW120951 Beijing XINHUA in English 0923 GMT 12 Mar 87

[Text] Beijing, March 12 (XINHUA)--The Chinese Education Association for International Exchange will send 160 middle school English teachers abroad for advanced study this year, according to the overseas edition of the PEOPLE'S DAILY today.

The association, the first nationwide organization to establish educational contacts with foreign countries, currently has ties with 38 foreign non-governmental organizations, and it sent 72 teachers abroad to study last year.

Last year dozens of foreign teachers came to China to help train 1,000 of China's middle school English teachers on the invitation of the association, which also placed 100 foreign teachers in colleges in China's remote areas.

This year the association will invite more teachers to work in remote regions and will send Chinese teachers abroad to vocational schools to take part in one-year professional training. Support will also be provided for five key university physics professors to do scientific research in the United States.

The association, working with the European and American Students' Association, plans to publish a journal, CHINA SCHOLARS, to help Chinese students studying abroad keep up to date on domestic affairs. China's top leader Deng Xiaoping's calligraphy will appear on the journal's cover.

"We hope to make more contacts with foreign non-governmental educational organizations to promote international educational exchange," Huang Xinbai, the association's secretary general said, "and these exchanges have played an important role in raising China's level of English teaching."

In recent years, the association has received 350 sets of Japanese books, and has signed agreements with Canada to hold seminars among the two countries' university presidents.

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BUDDHISTS URGED TO PROMOTE BUDDHIST STUDIES

OW231839 Beijing XINHUA in English 1600 GMT 23 Feb 87

[Text] Beijing, February 23 (XINHUA)--A Chinese buddhist leader today urged all buddhist believers in the country to help promote buddhist studies.

Speaking at the opening ceremony of the Fifth National Congress of the Buddhist Association of China, Zhao Puchu, president of the association, said that great achievements have been made in his association's work over the past few years.

"The bad effects of the 'cultural revolution' (1966-76) have been basically eliminated and conditions have been created for religious practice and studies," he said.

"The country's policy of religious freedom has been further implemented and buddhist academic research and education has been resumed," he added.

In the past six years, he reported, the association has revived the Chinese buddhist theological institute, and set up the institute's first branch school and eight local buddhist theological institutes.

Training classes for monks and nuns have been organized by local buddhist associations and temples, and a number of buddhist students have been sent abroad for further studies.

The association has also set up a research institute of Chinese buddhist culture, a museum of buddhist literature and relics and a buddhist classics printing house, and launched a buddhist magazine.

He also urged all buddhist believers to take an active part in the country's economic construction, and the building of socialist culture and ethics.

As for the future, Zhao said, the association will increase its contacts and exchanges with buddhists and buddhist organizations abroad in a bid to convey the desire for peace of the Chinese buddhists and help maintain world peace.

Honorary president of the buddhist association of China bainqen erdini qoigyï gyaincain and 300 delegates from all buddhist sects in China attended today's opening ceremony.

The agenda of the week-long conference includes hearing a work report of the association's council, revision of the association's constitution and election of a new leading organ.

SYMPOSIUM VIEWS ADVANCES AGAINST YOUTH CRIME

HK210741 Beijing CHINA DAILY in English 21 Apr 87 p 1

[By staff reporter Ma Lixin]

[Text] Pingdingshan, Henan—China successfully checked the rapid climb in numbers of youth and juvenile crimes which rose sharply after 1977, but after falling to the lowest recent level in 1984, these crimes are now increasing.

Now crimes involving lower-agreed offenders, use of modern devices and serious violence have become major social concerns, CHINA DAILY learned at a national symposium which opened yesterday in Pingdingshan, Henan, Central China.

According to statistics from the Supreme People's Court, offenders under the age of 25 accounted for about 52 per cent of the total offenders dealt with in 1986, the highest level for four years.

In 1981, the figure reached some [word indistinct] percent, however.

By Chinese standards, youth offenders include persons under 25 and juvenile delinquents are under 18 years old.

In 1984, juvenile delinquents made up 11 percent of the nation's total of young offenders. In 1985 it went up to 13 per cent and in 1986 to some 16 per cent, said Sun Shiguang, an official from the Supreme People's Court located in Beijing.

The youngsters' ways of committing crimes were now more like those of adult criminals. In the past, juvenile offences usually included ordinary theft and hooligans. But now the offences were more violent, including, robbery, rape and murder. In 1986, robbery by delinquents increased some 80 per cent over the previous year, murder by delinquents increased 20 per cent, and rape by delinquents by about 10 per cent.

Law officials pointed out that, as the country's scientific, educational and cultural developments progressed, youth and juvenile offenders were starting to use modern technology. Chemical, electric, remote control explosives and anaesthetic devices helped them commit crimes.

They said the motive for most crimes was money or sex-oriented and that youth and juvenile delinquents were responsible for most of the cases.

Researchers at the symposium attributed the increase in numbers of these offenders to poor family education as well as bad social influences such as gambling and prostitution which had been completely wiped out after the founding of New China in 1949, but had now reappeared.

Bourgeois life-styles and publicity given to violence and crimes through films, television, pictorials and magazines stimulated teenagers to go astray, they said.

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ZHONGGUO QINGNIAN BAO ON WESTERN DEMOCRACY

HK281240 Beijing ZHONGGUO QINGNIAN BAO in Chinese 9 Apr 87 p 3

[Article by Pan Shiqiang (3382 0013 1730): "A Talk on the Class Substance of Western Democracy"]

[Text] For a time, a handful of people have lauded Western democracy to the skies, as if all people can enjoy democracy and freedom in Western capitalist countries. They even put forward the preposterous idea of "total Westernization." In this article I shall discuss the class substance of Western democracy from what I have seen.

Quite a few Western countries are implementing the bourgeois democratic system. They are naturally different from some authoritarian states, such as fascist Germany during World War II. However, this difference does not obliterate the essence that this democracy serves the bourgeois exploiting system.

The election campaign system has always been flaunted in Western democracy. In fact, the election campaign is very hypocritical in the West, and even in countries where there is a perfect democratic system. We might as well have a look at Members of Parliament.

Generally speaking, many members of parliament in Western countries graduate from famous universities. The tuition fees of these universities are so high that the children of ordinary working people cannot afford them. Members of parliament naturally have a strong consciousness to enter politics. However, to enter into an election contest, a candidate should go canvassing everywhere. He should set up a campaign team and go in for propaganda activities in a big way. This makes it necessary to spend a lot of money. Since capitalists want to choose their own agents at every level, and since all big financial groups want to have their political representatives, namely, members of a legislative assembly, to go around campaigning for their interests, the candidates must have the support of big financial groups in order to develop or preserve their political careers. Because different members of parliaments have different backstage bosses, they naturally should safeguard and represent the interests of their financial groups in the election campaign.

In the course of the campaign, the candidates will naturally make numerous promises to voters. After the elections, the elected members will also put forward bills to reflect the interests of the electorate in their respective constituencies. However, knowledgeable people know that, like stone dropped into the sea, the bills often disappear. What is it that the members of parliaments still energetically put forward bills since many of them cannot be put on the agenda? They do so for the good of their "political future." That is why some members of parliaments are particularly active in submitting bills soon after, and on the eve of the election. Their purpose in submitting the bills is to discharge their responsibilities in a perfunctory manner. Even Western political academics admit this without reservation.

Some people may say: Western bourgeois democracy allows the legal existence of communist parties, doesn't it? Yes. Communist parties not only legally exist in some Western countries but also have a certain number of seats in parliaments. This is the fruit of victory which the communist parties in these countries have won after leading the working class and other laboring people in carrying out many years of hard struggle against the bourgeois political parties under extremely unequal conditions, in terms of manpower and financial and material resources. In this sense, democracy and freedom are won through struggle; they are not "bestowed" as a favor. This is absolutely true. If you think that the bourgeoisie will "bestow" democracy to you as a favor, you are a bit too naive. It gives you some "seats" with the aim of adding a hue of "democracy" to the dictatorship of the bourgeoisie. As soon as you endanger its rule, it will not be tolerant of you. Due to various factors, Western capitalist countries are still relatively stable and there are no immediate prospects for the communist parties to seize political power. For this reason, the bourgeoisie is still ready to maintain its rule in a democratic manner.

Some people say that the two-party system in the West is very "democratic." With one party in power and another in opposition, they take turns taking office. Both the ruling and opposition parties flaunt the banner of serving the interests of all people. This seems favorable to mutual supervision and to the honest performance of official duties. In fact, as Marx put it, this is nothing more than letting the working class "freely choose" between two bourgeois agents once every few years. Naturally, the two-party system in Western countries also reflects the different political stands and struggle strategies of different financial groups. Some of them may hold that the unemployment rate of the workers should not be allowed to run too high for it will endanger the stability of the capitalist society; others may hold, however, that only by allowing the capitalists to make full investments is it possible to reduce the workers' unemployment rate and to achieve capitalist stability and "prosperity." Proceeding from the subjective desire to safeguard the capitalist system, they want to reach the same goal by different routes. Although a certain trend or a certain political party may prevail in a certain period, it is absolutely impossible for them to extricate themselves from the inherent contradictions of capitalist society.

The theory of Western Democracy is based on individualism. It advocates the "emancipation" of personality, "freedom," "equality," "brotherhood," and "human

rights" but cannot realize these slogans. Marxism holds that abstract democracy and freedom do not exist at all in the world. In capitalist society and in states where the bourgeois democratic system is practiced, "democracy" is determined according to property. The more property you have, the more "democracy" you enjoy. Since a system of exploitation of man by man is practiced there, it is naturally impossible for one to enjoy genuine freedom.

Some people hold that the system of separating the legislative, executive, and judicial functions of a government, as practiced in the United States, is very "democratic." Actually the U.S. President has enormous power. Because he is chosen through "universal suffrage," he does not have to be responsible to the Congress. He can put forward major bills to Congress which are generally approved after some amendments. He can veto resolutions by Congress, which needs a two-thirds' majority to override the President's veto. Congress and the Supreme Court also place restrictions on the president but the restrictions can hardly be exercised effectively. Instead, they antagonize the three parties. In the 1970's, because the then U.S. President bypassed Congress and engaged in an undeclared war against Vietnam, the U.S. Congress carried out a reform aimed at strengthening [words indistinct]. However, since this created new contradictions, it ended up as nothing definite.

To sum up, because of different class substance, we should not indiscriminately copy the basic form of bourgeois democracy in strengthening our democracy. Still less should we overlook the fundamental differences between them. The viewpoint of "total Westernization" is absurd because it beautifies bourgeois democracy into a form applicable to all social systems. We should never be misled by it.

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CSO: 4005/602

YOUTH DISTINGUISH GOOD, BAD WESTERN INFLUENCES

OW201326 Beijing XINHUA in English 1212 GMT 20 Mar 87

["News feature: China's Youth Learn More From the West—XINHUA headline]

[Text] Hangzhou, March 20 (by XINHUA correspondent)--China's youth are still learning about Western culture in the midst of the struggle against bourgeois liberalization.

Take Yang Shuyin for example. This 30-year-old worker at the Hangzhou Foreign Trade Commission knows the government line on the current struggle. "Combating liberalization should be combined with the policy of opening to the world," he said.

As Yang explains, the struggle doesn't mean people can't enjoy some of the culture of the West. His favorite reading not only includes technical books but also some very Western books like Alvin Toffler's "The Third Wave" on future world trends.

"Advanced technology and culture from the West are the treasures of the human race, and they don't just belong to the West," Yang said.

Chinese leaders are encouraging people to continue learning sciences and technology and management practices from advanced countries while warning them that not everything Western is good.

In Hangzhou, capital of Zhejiang, party and youth league organizations in enterprises often meet with their young workers and technicians to discuss such topics as "how to understand advanced technology and sciences in the West" and "what the young should learn from the West."

What some people in Wenzhou City want from the West are fashions. "Fashions are a sign of culture," some smart looking young people told XINHUA.

"What we like are clothes like blue jeans and other fashions, not bizarre dress," said Zheng Weixiu, an official of the Quanku Township soda water factory in Wenzhou City.

Known as a smart dresser, 20-year-old Zheng said, "I'm trying to be in the swim of things, and I don't want to lag behind. It's not bourgeois to dress fashionably."

Many young women in the city are fond of wearing Western style fur coats. Some women design their own clothes following Western fashions which they see in foreign films.

Also in this city, large numbers of young people are interested in Western literature, music and paintings. Zheng Lelin, an industrial worker in Leqing County, has spent more than 10,000 yuan on a piano, two violins, a guitar and electronic instruments.

Zheng, 26, said "I like to play the works of Schubert and Chopin on piano or violin and as well as light music of the West. Not all music from the West is vulgar."

At the same time, more than 500 culture centers and some 20 culture societies have sprung up throughout the city, in which young people gather together to discuss works by both Chinese and Western writers and artists.

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CSO: 4000/091

LILUN YEKAN ON IDEOLOGICAL, POLITICAL WORK

HK131420 Beijing LILUN YUEKAN in Chinese No 2, 25 Feb 87 pp 33-36

[Article by Chen Dengcai (7115 4098 2088): "Ideological and Political Work Must Oppose Bourgeois Liberalization and Impel the Building of Spiritual Civilization"]

[Text] In view of the new reality, strengthening ideological and political work, continuing to uphold the four cardinal principles and to oppose bourgeois liberalization in a clear-cut way, mobilizing the vast numbers of cadres and the broad masses to develop the political situation of stability and unity, effectively implementing the "Resolution of the CPC Central Committee on the Guiding Principles for Building Socialist Spiritual Civilization" (resolution for short hereafter), and working hard to build and develop socialism with Chinese characteristics are the important long-term tasks of our ideological and political work.

Many of our brilliant party and army leaders have always stressed that ideological and political work is the "lifeblood" and that it has a bearing on the sound growth, success or failure, and existence and development of our army and is also our party's special skill. Mao Zedong advanced his thesis that "political work is the lifeblood of all economic work" and held that ideological work and political work are the guarantee of success in doing economic work and technical work and that all of them serve the economic base. Having summed up the party's historical experience, in explaining the theoretical system of Mao Zedong Thought, the resolution of the 6th Plenary Session of the 11th CPC Central Committee pointed out: "Ideological and political work is the lifeblood of economic and all other work." This is a scientific summarization.

The so-called lifeblood role refers to the role of ideological and political works as a guarantee. When it comes to schools, under the leadership of the communist party and the people's government, with Marxism-Leninism-Mao Zedong Thought as the guide, while adhering to the socialist orientation, ideological and political work must guarantee that school cadres, teachers, students, and other employees correctly implement the party Central Committee's line and policies followed since the 3d Plenary Session of the 11th CPC Central Committee, and strictly abide by the state Constitution and laws, and firmly enforce government decrees, resolutions, and orders. With all this done, it

must also help promote the smooth progress of the reform of the educational structure and the continued improvement of the quality of scientific research in education and train new socialist people with "lofty ideals, moral integrity, education, and a sense of discipline" to meet the needs of the socialist modernization. Therefore, the role of ideological and political work as "life blood" and its role as a guarantee form an integral whole, both serving the general goal of building socialism with Chinese characteristics. However, Fang Lizhi, vice president of the China University of Science and Technology, acted in a diametrically opposite way. He continuously opposed the guiding role of Marxism in school education. He argued: "As far as our country is concerned, the so-called Marxist guidance means, in a greater sense, guidance by the leadership and by the government in essence or guidance by the powerholders or guidance by the party. As I see it, all these things are not necessary." He went on to claim: "The duty of a university president is to protect his university from outside interference. Our universities must turn out people with independent personality. They must be entirely independent." "A university must be independent of the government and become the center of independent thinking." Evidently, Fang Lizhi flagrantly opposed the four cardinal principles, openly incited people to nullify the Marxist guidance and to break away from the leadership of the communist party and the state's government. By preaching that a university should become "entirely independent" and "the center of independent thinking," he attempted in essence to lead socialist universities astray and to turn them into "independent kingdoms" where he could pursue bourgeois liberalization. Of course, this proposition of his goes totally against the people's interests and historical trend and is bound to meet with the opposition of the broad masses of people.

At a national congress of the party, Deng Xiaoping and others stressed that education in communist ideas and the publicity of the four cardinal principles should be taken as the central tasks of ideological and political work and the authority of the departments in charge of ideological and political work should be protected. They also stressed the necessity to master the basic tenets of Marxism, pointing out that Marxism, belief in communism, common ideals, and iron discipline have been, and will always be our real strong points; and the necessity to continue to remove the influences of "leftist" ideology and the mentality of complacency and refusal to change; to resist and oppose the corrosive influence of capitalist and feudal decadent ideologies and the influence of the mentality of putting money and personal interest above all else; and to combine the building of socialist spiritual civilization and the structural reform and the specific work of the four modernization program to develop and enrich our party's ideological and political work. Embodying the gist of the resolution adopted by the 6th Plenary Session of the 11th CPC Central Committee and the party documents issued since the 12th National Congress of the CPC, the resolution, in line with the development of the situation, stressed: "To modernize China and build socialist spiritual civilization, it is essential for us to adhere to Marxism-Leninism-Mao Zedong Thought as our guiding theory." Ideological and political work is aimed at helping the vast numbers of cadres and the masses, in particular, the youth, gradually deepen their understanding of the Marxist world outlook and the laws governing social development and building society's spiritual civilization on a scientific basis; at inducing people with varying degrees of political consciousness to aim higher and making efforts to encourage high ideals and standards of conduct, to raise people's

cultural levels, to publicize democratic principles and the importance of legality, to make progress in Marxist research, and to spread education in ethics as widely as possible and try to raise the general standard so that there will be a powerful moral force; and at ensuring in various ways that a highly developed socialist spiritual civilization will be built which takes Marxism as the guiding theory, incorporates the best from historical tradition yet fully embodies the spirit of the times, and bases itself on China's actual conditions yet keeps the whole world in view. This understanding reflects the continuity and stability of the party theory and policy and a development and enrichment of Marxism-Leninism-Mao Zedong Thought under new conditions. The argument advocating abandonment of Marxism-Leninism-Mao Zedong Thought, which is of vital importance to us, and prattling about "training civilized people is an entirely independent job" is diametrically opposed to the spirit of the resolution.

The basic idea of the resolution is to uphold the four cardinal principles, to persist in the overall reform and the opening up to the outside world, and to firmly oppose bourgeois liberalization. Strengthening ideological and political work is of overall and strategic importance to continuing the implementation of the basic idea of the resolution and accelerating the building of socialist spiritual civilization as a whole.

First, ideological and political work can promote the building of socialist spiritual civilization to soundly develop into the overall scheme of China's socialist modernization.

The resolution summarized for the first time China's socialist modernization into: Taking economic development as the key link, we are to continue to reform our economic and political structures and at the same time strengthen the building of spiritual civilization, making sure that these two aspects of our work are coordinated and promote each other. This overall scheme entrusts ideological and political work with a special task of promoting both the whole nation and the people throughout the country to harmoniously solve the new topic of carrying out the building of two civilizations simultaneously in the new situation and the socialist structural reform and the building of spiritual civilization to meet the needs of economic development. During the socialist period, material civilization lays the groundwork and furnishes practical experience for spiritual civilization, which, in turn, gives an intellectual impetus and support to the former and provides a powerful ideological guarantee for its correct orientation. Ideological and political work serves the building of material civilization and also is part and parcel of the building of spiritual civilization. In the final analysis, ideological and political work is necessary for developing our country's social productive forces. It must guide people in meeting the needs of the overall scheme of the socialist modernization, as the resolution says: It is necessary to shape public opinion, values, and the cultural and social environment to facilitate socialist modernization and overall reform, to vigorously resist the decadent bourgeois and feudal ideologies and avoid the danger of deviating from the right path, and to arouse the boundless enthusiasm and initiative of the people of all our nationalities to build our country into a modern, powerful socialist country with a high level of civilization and democracy. If we talk in abstract terms about the so-called "independent thinking" and "independent consciousness"

in the absence of the overall scheme of our country's socialist modernization, this will inevitably lead to ideological confusion, endanger the whole society's building of spiritual civilization, and hamper the sound development of the socialist modernization and overall reform.

Next, ideological and political work must guide people in correctly implementing the basic principles for building socialist spiritual civilization.

The strategic importance of socialist spiritual civilization determines that its basic principles must ensure that the country's socialist modernization will be pushed forward, the overall reform and the opening up to the outside world promoted, and the four cardinal principles upheld. These "three ensures" mean setting higher demands on the ideological and political work in the new period. Not only must it help people carry forward the active thinking of building the four modernizations, invigorating the nation, and unifying the motherland, the active spirit of working for national unity, social progress, and the people's well-being, and the active approach of striving for a happy life through honest labor but also help them correctly understand the relationship between upholding the four cardinal principles and adhering to overall reform and opening up. The four cardinal principles are the scientific summarization of the historical experience in the heroic struggle waged by the Chinese people in the last 100 years or more, fundamental to the CPC in leading the people throughout the nation in fighting in unity for the foundation and building of their country, and are the foundation for all current policies of the CPC. Meanwhile, they are also the basic standards by which our country's socialist citizens can judge the right and wrong of all their statements and actions and the common political foundation for encouraging the people of all nationalities to forge ahead courageously in unity. If we fail to uphold the four cardinal principles, we will get lost in our road of advance. If we fail to persist in reform and opening up, we will be unable to open up bright prospects for socialism.

Socialism and socialism alone can save China. However, today when we are living in the 1980's, Fang Lizhi has advocated "complete Westernization" in areas ranging from social ideology, political structure, and ownership and implementation of "all-direction openness." This proposition is in essence an attempt to steer our country's current policies onto the capitalist road, a complete denial of the socialist system, and a preachment of bourgeois liberalization. Ideological and political work must help people thoroughly understand that the policy of opening the country to the outside world is China's unshakable basic national policy. We must learn advanced science and technology and culture and also some useful management expertise from various countries including capitalist countries. However, in so doing, we must proceed from the realities in China rather than indiscriminately copying them and then test and develop them in practice. On no account must we practice the capitalist ideological and social systems in China and let the ugly capitalist phenomena spread in our socialist society. The idea arguing that capitalism is superior to socialism and favoring "all-direction openness" is completely wrong.

Moreover, overall reform is a huge arduous, complex social systems engineering undertaking. With ideological and political work, we must guide people in acquiring a clear picture of the bright prospects of the overall reform and a

correct understanding of the various temporary difficulties and setbacks which might confront it, enhance our willingness and reduce blindness in work so that people will be fully mentally prepared to withstand any temporary difficulties cropping up in the course of reform and the possible risks of suffering setbacks and there will be a climate of opinion and a spiritual motive force conducive to the overall reform.

Finally, ideological and political work is a powerful guarantee for motivating people to comprehensively fulfill the basic task of building socialist spiritual civilization.

The resolution stressed that training new people with "four have" [having lofty ideals, moral integrity, education, and a sense of discipline] and raising the ideological and ethical standards of the whole Chinese nation as well as scientific and cultural levels to meet the needs of the socialist modernization is the basic task of building socialist spiritual civilization. The question basic to the comprehensive fulfillment of this task is educating people. Ideological and political work must ensure that the whole society's efforts to encourage high ideals and standards of conduct and to raise people's educational, scientific, and cultural levels will permeate the whole process of building material civilization and find expression in the economic, political, cultural and social fields, and that the socialist new people with "four have" will grow to maturity. This is the common important task of all fronts of endeavor in the country and school education shoulders an important and glorious task in this respect. However, after the publication of the "resolution," banishing this basic task from his mind, Fang Lizhi preached everywhere that universities were to train "people with independent personality." He had a hidden purpose in saying this.

To continue to implement the spirit of the resolution, we should do everything possible to unite the people and exploit their socialist enthusiasm and initiative, to meet their cultural and spiritual needs, to raise their ideological and ethical standards, and to develop education, science, and culture. In short, we should do everything possible to facilitate the growth of the productive forces. If bourgeois liberalization is not criticized, a new situation of stability and unity and the completion of the "four tasks" just mentioned above will be out of the question and it will be hard to ensure that people can persist in the overall reform and the opening up to the outside world under the guidance of the four cardinal principles. This will inevitably hamper the process of building socialism with Chinese characteristics. Therefore, the party's ideological and political workers must stand in the forefront of the struggle against bourgeois liberalization.

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PRC JOURNAL URGES CADRES TO ACT ACCORDING TO LAW

HK270921 Beijing BAN YUE TAN in Chinese No 7, 10 Apr 87 pp 42-43

[Article by Ping Wen (1627 2429): "Does Popularization of Legal Knowledge Limit the Power of Cadres?"]

[Text] The masses expressed gratification at the popularization of legal knowledge. In the past, they took orders from cadres. Now they can act according to law. Naturally, they are gratified because they have laws to depend on and are sharp-eyed and clearheaded. However, a handful of cadres say that "popularization of legal knowledge has limited the power of cadres."

Does popularization of legal knowledge limit the power of cadres? Obviously, this is a misunderstanding. Popularizing legal knowledge among the people is a strategic measure adopted by the party and state to develop socialist democracy and perfect the socialist legal system. To take the road of administering the country with law, it is necessary to increase the awareness of law and legal system among all people. Only by studying law can you understand law. Only by understanding law can you abide by and protect law. When everyone acts according to law, there will be social stability, economic development and cultural prosperity. With a fine social order, it will be easy for cadres to effectively perform their functions. To popularize legal knowledge among the people does not contradict with the power of cadres. But why do some cadres have the feeling of "being deprived of power"? In the final analysis, they are still influenced by the idea of rule by man.

China's legal system was imperfect in the past. Some cadres judged right and wrong from their own understanding of the principles and policies. The will and experience of individual leaders usually became the decisive factor. Cadres had the say on the major and minor matters. As party leadership was mingled with government administration, a number of cadres were used to the idea of regarding their say and power as law. Although it was an abnormal phenomenon, some people regarded it as a "tradition" and said that only thus were cadres authoritative. They did not know that the existence of such an idea over a long period gave rise to many malpractices. Owing to the bitter experience we suffered from being absolutely lawless, we have come to realize that we must take the road of administering the country with law,

To act according to law" our cadres should keep their words and deeds within the bounds of law and should perform their functions within the limits of law.

By popularizing legal knowledge, the masses will gradually understand how to use law to protect their legitimate rights and interests and resist the practices that encroach upon their rights and interests. By doing so, some cadres will indeed feel that they can no longer speak roughly, act according to their will, and regard themselves as the highest authority under heaven as they once did. It seems that they are deprived of their power and authority. Such a state of affairs is a good thing. It is one of the purposes of popularizing legal knowledge and an indication of progress in the country. To administer the country with law, we should not allow the practices of substituting one's words for law, overriding law with one's power, and even abusing one's power to defy law.

Popularizing legal knowledge is a matter related to the long term stability of the country. It is not a measure taken to limit the powers of cadres. As "public servants" of the people, our cadres should exercise their power according to law under the people's supervision and resolutely discard the feudal privileged idea "with power in hand, you can have everything." They should put their power in a correct relationship to law, take the lead in studying, understanding, abiding by, and acting according to law, and exercise management over all undertakings in accordance with law.

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CS0; 4005/602

STATE COUNCIL NAMES FIVE NATIONAL MODEL WORKERS

OW271301 Beijing XINHUA Domestic Service in Chinese 0809 GMT 27 Apr 87

[Text] Beijing, 27 Apr (XINHUA)--Decision of the State Council to confer the title of national model worker on comrades Zhao Chengshun, Yu Min, Ai Youqin, Li Guoqiao, and Xiong Hanxian.

Comrades Zhao Zhengshun, deputy director of the semi-continuous rolling mill of the Anshan Iron and Steel Company; Yu Min, vice chairman of the Science and Technology Committee of the Ministry of Nuclear Industry; Ai Youqin, leader of the Caizhi team of the third mining area of the Tangjiazhuang coal mine under the Kailuan Mining Bureau; Li Guoqiao, vice president of the Guangzhou Institute of Chinese Medicine; and Xiong Hanxian, clerk of the Liuduqiao department store in Wuhan City have made outstanding contributions in the course of the drive for socialist modernization by being selfless, waging hard struggle, and advancing in a pioneering spirit. For this reason, the State Council has decided to confer the title of national model worker on Zhao Chengshun, Yu Min, Ai Youqin, Li Guoqiao, and Xiong Hanxian.

The State Council calls on workers and staff members on all fronts throughout the country to learn from Zhao Chengshun and the other four comrades by working hard in the socialist modernization drive so as to greet the convocation of the 13th CPC National Congress with outstanding achievements.

State Council of the People's Republic of China
11 April 1987.

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CSO: 4005/602

PRC TEXTILE MINISTER AT LIAONING POLITICAL WORK MEETING

SK241155 Shenyang Liaoning Provincial Service in Mandarin 0930 GMT 23 Apr 87

[Text] Following the fourth annual meeting of the Chinese Society for Study of Ideological and Political Work conducted among textile industrial staff members and workers, the national ideological-political work conference of the textile industry opened in the chemical fiber textile plant of Anshan City on 23 April.

Attending the work conference were more than 300 representatives from 28 provinces, municipalities, autonomous regions, and cities covered by the state production plan in this regard.

Wu Wenying, minister of textile industry and secretary of the leading party member group under the ministry, delivered a speech at the conference with regard to doing a good job in grasping the two major tasks and enhancing the work of ideology and politics.

Sun Qi, deputy secretary of the provincial party committee, attended the conference and delivered a speech. The principal leading comrades of the Anshan City Party Committee and People's Government also attended the conference.

During the conference, the province's Anshan Chemical Fiber Textile Plant, Shenyang City Textile Plant, and Dalian Textile Plant were named as outstanding enterprises emerging in building the two civilization. Among those who were commended during the conference as outstanding cadres in charge of political work were (Ji Yuli), secretary of the party committee under the Yingkou Textile Plant; (Ge Yuanfeng), secretary of the Discipline Inspection Commission under the Shenyang City Textile Industrial Bureau; and (Shi Yuyun), secretary of the party committee under the Jinzhou Textile Plant. The Liaoning provincial society for study of ideological and political work conducted among textile industrial staff members and workers and the Shenyang City society in this regard were named as advanced units in charge of research for ideological and political work.

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CSO: 4005/602

CIRCULAR ON DISPATCHING PARTY LECTURE GROUPS

OW300125 Beijing Domestic Service in Mandarin 2130 GMT 28 Apr 87

[Text] The general offices of the CPC Central Committee and the State Council recently approved and transmitted a circular on selecting and dispatching groups of lecturers from central organs in 1987, calling on all ministries, commissions, and departments to carry out this task conscientiously.

The leading party group of the State Education Commission, the party committee of organs directly under the party Central Committee, and the party committee of central state organs hold: The practice over the past 2 years has proved the correctness of the party Central Committee's decision on the dispatch of groups of lecturers. This practice makes it possible to raise the quality of primary and middle school teachers to a certain degree, and to call the attention of people across the country to education. At the same time, the practice makes it possible for young office cadres and intellectuals to temper themselves in ideology and work, and to raise their ability and political integrity.

It has been learned that groups of lecturers will be selected before the end of May. Because some individual ministries and commissions have been merged or readjusted, this year's groups of lectures will consist of about 2,800 people, slightly fewer than the number in 1985 or 1986. As to which groups are to be organized by which ministries or commissions, and where each group is to be sent, they will basically remain the same as before.

The leading party group of the State Education Commission, the party committee of organs directly under the party Central Committee, and the party committee of central state organs also point out: Selecting and dispatching groups of lecturers by local authorities should also be institutionalized, and this should be done persistently.

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YE XUANPING MARKS LIAO ZHONGKAI ANNIVERSARY

HK220932 Hong Kong TA KUNG PAI in Chinese 22 Apr 87 p 2

["Special article" by Ye Xuanping (0673 6693 1627): "Looking Forward to the Third KMT-CPC Cooperation--Thoughts on Commemorating the 110th Anniversary of Liao Zhongkai's Birth"]

[Text] Editor's note: The author of this article is Guangdong Provincial governor and chairman of the board of directors of Zhongkai Agrotechnical College. [end editor's note]

April 23 this year is the 110th anniversary of the birth of Mr Liao Zhongkai, a noted political activists in China's modern democratic revolution, a great patriot, a left-wing leader of the KMT, and a bosom friend of the CPC. With deep respect, we commemorate his outstanding meritorious services to the Chinese democratic revolution, his patriotic spirit of loving the motherland and saving the nation, and his noble character of devoting himself to the cause of China's national liberation.

Promoting the First KMT-CPC Cooperation

A native of Guangdong's Huiyang County, Mr Liao Zhongkai was born in San Francisco on 23 April 1877. In 1893 he returned to a motherland plagued by frequent ills. Witnessing the miserable situation, in which Chinese compatriots were bullied and oppressed by the imperialists, and the decadence and impotence of the Qing government, he gradually fostered the idea of seeking ways to save the nation from peril. In 1902 he went to Japan to continue his studies. In 1905 he joined the Tung Meng Hui and took an active part in the anti-Qing democratic revolutionary movement led by Dr Sun Yat-sen. After the revolution of 1911, Mr Liao Zhongkai made outstanding contributions to the consolidation of the Guangdong military government and the reorganization of Guangdong's financial affairs. After the failure of the second revolution, he continued to follow Sun Yat-sen and waged unremitting struggles against Yuan Shikai and the warlords in both the north and the south. He hailed the victory of the Russian October Revolution and warmly praised the 4 May patriotic movement. After the founding of the CPC, he did his utmost to help Dr Sun Yat-sen unite with Russia and the communists, reorganize the KMT, and promote the first KMT-CPC cooperation. With one heart and one mind he, together with the communists, set up the Huangpu Military Academy, established revolutionary armed forces, and supported the peasant and workers' movements,

thus performing immortal deeds for the second expedition to the East and the consolidation of the revolutionary bases. On 20 August 1925 he was unfortunately assassinated by hooligans instigated by the KMT right wing, and gave his precious life for the revolution.

A close comrade-in-arms of Dr Sun Yat-sen, Mr Liao Zhongkai faithfully observed the three people's principles and unswervingly followed Dr Sun Yat-sen in unremittingly struggling for the democratic revolution. He provided the greatest help and performed the greatest meritorious deeds for Dr Sun Yat-sen's revolutionary cause in his later years. In particular, his role in implementing the three major policies, reorganizing the KMT, promoting the first KMT-CPC cooperation, and turning the old three people's principles into the new three people's principles demonstrated his foresight and sagacity even more.

Having faced untold dangers and suffered numerous setbacks, he and Dr Sun Yat-sen eventually ushered in the new dawn of the Chinese revolution with the help of the CPC and the Communist International.

Mr Liao Zhongkai was a good friend of the worker and peasant masses and a close cooperater with the CPC. After the first KMT-CPC cooperation was achieved, Mr Liao Zhongkai took up important posts, such as member of the executive committee, head of the worker department, and head of the peasant department of the Chinese KMT Central Committee, party representative at the Huangpu Military Academy, member of the Central Military Commission, party representative for the KMT army, member of the KMT government, minister of finance, and Guangdong governor. He sincerely cooperated with the communists, enthusiastically supported the worker and peasant mass movement, consolidated the Guangdong revolutionary regime, and pushed forward the high tide of the Chinese people's anti-imperialist and antifeudal movements. His outstanding contributions won the eternal respect of the Chinese people, who will always remember him.

A Model of Revolution for the Chinese Nation

Mr Liao Zhongkai's life was one of revolution and patriotism. He struggled all his life for China's independence, democracy, and prosperity. Imbued with a strong national self-respect and a sense of patriotism characterized by "the rise or fall of the nation being the concern of every citizen," he linked his actions with the destiny of the motherland. His noble character and incorruptible principles of not being dizzied by success nor discouraged by failure, of being impervious to the temptations of wealth and high position, or not being shaken or changed by poverty, and of bending his back to the task until his dying day were spoken of even more approvingly. Mr Liao Zhongkai's outstanding services and his noble ideas and character added brilliance and beauty to each other and were prailed as a model of revolution for the Chinese nation.

Guangdong is Mr Liao Zhongkai's native place. It is also a place where he engaged in revolutionary activities over a long period. The Guangdong people especially cherish his memory. Sixty years ago, with the support of noted figures from all walks of life, his wife He Xiangning set up the Zhongkai

Peasants and Workers School in Guangdong and worked as its principal. She also raised funds for the school by selling paintings in Guangzhou, Hong Kong, and Southeast Asia. The school has now developed into the Zhongkai Agrotechnical College. This year is the 110th anniversary of Mr Liao Zongkai's birth and the 60th anniversary of the founding of the Zhongkai Agrotechnical College. We shall hold some activities in Guangzhou to commemorate Mr Liao Zhongkai. We shall also hold an international academic symposium on Liao Zhongkai.

Compatriots on Both Sides of the Strait Long for Reunification

With the tremendous changes that have taken place in the motherland, China's history has entered a brand-new period of development. But the great cause of reunifying the motherland has not been completed. The great plan of revitalizing the Chinese nation remains to be fulfilled through our continued efforts.

The CPC's proposal for the third KMT-CPC cooperation to achieve the peaceful reunification of the motherland and its concept of "one country, two systems" show the sincere desire of the CPC and reflect the common aspiration of the compatriots on both sides of the strait, as well as of all patriotic figures at home and abroad. While recalling Mr Liao Zhongkai's great achievements and patriotic spirit, we earnestly hope that the Taiwan compatriots, as well as all the descendents of the Yellow Emperor who support China's reunification, will jointly struggle with us for national regeneration!

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CSO: 4005/602

GUANGMING RIBAO GREETES NPC, CPPCC CLOSE

HK210625 Beijing GUANGMING RIBAO in Chinese 12 Apr 87 p 1

[Editorial: "Push Forward All the Work in a Down-to-Earth Manner--Greeting the Close of the Fifth Session of the Sixth NPC and the Fifth Session of the Sixth CPPCC"]

[Text] Through the participants' 18 days of hard work, the Fifth Session of the Sixth National People's Congress successfully accomplished its agenda and closed yesterday. The Fifth Session of the Sixth CPPCC also closed on 8 March. This NPC Session discussed and passed the government work report by Premier Zhao Ziyang, discussed and passed the resolution on the implementation of the state budgets for 1986 and the state budgets for 1987 as well as the resolution on the national economy and social development plans for 1987, passed the decision on authorizing the NPC Standing Committee to examine and approve the joint declaration of the Chinese and Portuguese Governments on the Macao issues, examined and passed in principle the decision on the draft organizational law for village committees, examined and approved the number and election of the deputies to the Seventh NPC, and examined and approved the work reports by the Supreme People's Court and the Supreme People's Procuratorate. The Fifth Session of the Sixth CPPCC also successfully accomplished its scheduled tasks. We extend warm congratulations on the successes of these two sessions.

During the sessions, in light of the spirit of being masters of the country the participants earnestly, responsibly, and realistically discussed the government work report by Premier Zhao as well as all the other documents of the sessions and raised many valuable suggestions, thus fully reflecting the NPC's function to be the supreme state power organ and the CPPCC's role of political consultation in and democratic supervision over the state affairs. This proves that the socialist democratic construction of our country has really progressed and developed,

The government work report approved by this session is a realistic and inspiring report. Affirming the achievements and pointing out the existing problems and difficulties, this report very much tallies with the actual conditions in every locality and is of important significance to guiding the work in the future. The government work report explicitly raises two major things to be done in the coming year: First, in the economic field, to uphold the correct construction principles, extensively launch the campaign of increasing production and practicing economy and increasing revenue and reducing

expenditure, deepen the structural reform, expand the scope of opening up to the outside world and strive to ensure the sustained and steady development of the national economy as a whole. Second, in the political field, to carry on the propaganda and education in upholding the four cardinal principles, resolutely oppose bourgeois liberalization, strengthen the building of socialist spiritual civilization, and further consolidate and develop the political situation of stability and unity. In the coming year, in the light of the arrangement of the central authorities and the actual conditions, governments at all levels, all trades and professions, and all the institutions and organizations should focus on these two major things to push forward all work in a down-to-earth manner and make new contributions to doing these two major things well.

Summing up the experiences gained in the 8 years since the 3d Plenary Session of the 11th CPC Central Committee, we have acquired a deep understanding that upholding the principle of protractedly and steadily developing economy is the basis for realizing the stability and unity of the state, the remarkable progress of society, and the unity of the people. If the economy fails to steadily develop, the living standards of the people cannot gradually improve, the public mood will not be calm, the country will not be stabilized, and the strong points of the socialist system cannot be demonstrated. The vast numbers of our cadres and masses must remember this point and base all economic work on this point to make contributions to the protracted and steady development of the national economy.

To realize the protracted and steady development of the national economy, we should deepen the structural reform and expand the scope of opening up to the outside world. In 1987, we should continue to do well in the economic structural reform, invigorate enterprises, reform the operational mechanisms and the internal leading structures of enterprises, develop lateral combinations, quicken the pace of the financial reform, expand the market of production means, and gradually reform and perfect the labor wage system of enterprises and the management methods of investment in fixed assets. We should also persist in expanding the scope of opening up to the outside world. We should not only introduce foreign investments and the advanced technology of foreign countries but also seriously absorb all the beneficial ideological and cultural achievements of foreign countries to push forward the development of the building of socialist material and spiritual civilizations in our country.

In his government report, Premier Zhao once again solemnly proclaims: The principle of continuing to encourage "letting a hundred flowers blossom and a hundred schools of thought contend" will not change; and the policy of respecting knowledge and talented people and fully exploiting the role of intellectuals are entrusted with an extremely important responsibility in the historical mission of building socialism with Chinese characteristics and have plenty of room to display their talents to the fullest. The vast numbers of intellectuals must strive to study well the various documents of the sessions and make their contributions to the accomplishment of the various tasks set out by the sessions. They should be bold in exploration and dare to practice and creatively study the new situation, experiences, and problems in the socialist modernization construction and overall reform. Efforts should be made to create more

outstanding literary and artistic works reflecting the socialist spiritual civilization, publish better books, train and foster a large number of new socialist people "with lofty ideals, moral integrity, education and a sense of discipline," and provide more prompt and accurate information for the party and the people, so as to promote the building of the socialist spiritual civilization and the development of all the cultural undertakings.

The task confronting us is glorious and arduous. Nevertheless, we believe that under the leadership of the party and with the efforts of everyone throughout the country and the correct construction principles, no force can hinder our advance,

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LIAOWANG REPORTS ON NPC SESSION, WORK REPORT

HK171104 Hong Kong LIAOWANG OVERSEAS EDITION in Chinese No 15, 13 Apr 87 p 4

[Article by Xu Xinhua (1776 1800 5478): "A Gathering That Sought Truth With Sincerity and Unity in Struggle--A Roundup of the Fifth Session of the Sixth NPC"]

[Text] The Fifth Session of the Sixth NPC was a spectacular meeting not only because it was held by the highest organ of state power but also because it was held at the time when the country was conducting education in upholding the four cardinal principles and was combatting bourgeois liberalization. People at home and abroad have been following with interest the following questions: Is there stability and unity in the current political situation in China? Has China slowed down its steps in carrying out reform and opening up to the outside world? Can China really control its overheated economy? Will China change its present principles and policies? Will the democracy of the Chinese people and their freedom and rights stipulated in the Constitution be restricted? Chinese and foreign reporters who covered the session availed themselves of this opportunity to collect the information that people are concerned about.

After 18 days of brisk discussion and hard work, the Fifth Session of the Sixth NPC declared its closing in the Great Hall of the People in Beijing on 11 April. From the Government Work Report delivered by Premier Zhao Ziyang to the session, from the press conferences given by the spokesman of the session to Chinese and foreign newsmen, from the statements made by deputies at group discussions and from many signs inside and outside the session, reporters were able to collect a great deal of information and dispatched a number of news reports during the session. They said in their reports: China has embarked on the correct path. Everything is as usual in China. The reform in China has gained momentum again. China will keep its door open to the outside world forever. The six principles put forward by Premier Zhao Ziyang for developing China's economy in a steady way accord with the actual situation in China and are the best guarantee for the future development of its economy. China does not allow democracy to be tread upon on the pretext of combating bourgeois liberalization, and Zhao Ziyang calls on government departments at all levels to open up new channels of holding dialogues with the people.

These news reports fully reflect the importance of problems discussed at the session. Some people have said that the Fifth Session of the Sixth NPC was a meeting that sought sincerity and truth and extended democracy and a meeting that was full of confidence and united in struggle.

One of the main items on the agenda of the session was to listen to and discuss the Report on Government Work delivered by Premier Zhao Ziyang. Through discussing and approving the report, deputies to the NPC exercised efficient supervision over government work.

In this year's report, Premier Zhao made an analysis of the current political and economic situation in our country; assigned the basic tasks of 1987 for the people of the country; expounded the principles of making a sustained effort to develop the economy in a steady way; and stressed the effort to carry out economic reform in depth, open up wider to the outside world, and consolidate and develop the political stability and unity of our country. The report did not have many encouraging words, but deputies were of the opinion that the report, which was realistic, set forth defined tasks, correct policies, and concrete measures and had their minds set at rest.

In his report, Premier Zhao Ziyang pointed out clearly: In the year between the current session and the next, we must concentrate our efforts on two major things: One is that in the economic sphere, we must stick to the correct principles for economic construction, vigorously launch a movement for increasing production and practicing economy, as well as increasing revenues and reducing expenditures, carry out economic reform in depth, open up wider to the outside world, and strive to guarantee the steady and sustained development of the national economy; the other is that in the political and ideological spheres, we must conduct deep-going propaganda and education in upholding the four cardinal principles, resolutely combat bourgeois liberalization, strengthen the building of socialist spiritual civilization, and further consolidate and develop the political stability and unity in our country.

Deputies hold that the two major things set forth by Premier Zhao tally with our nation's actual situation and are in keeping with the aspirations of the people. Experience over the past 30 years and more has shown that to make China prosperous and strong and make the people happy and prosperous, there must be political stability and unity, and the national economy must continue to grow steadily. In recent years, people clearly understood that there should no longer be any political trouble and have paid much attention to safeguarding stability and unity. However, they did not clearly understand that there should be no economic trouble either. Whenever the situation improved, they were often carried away by success and blindly pursued a higher rate of development and consumption regardless of the country's actual conditions and general interests. They even said plausibly: "Where is the harm in doing more? The high growth of the economy in my area is reasonable and well coordinated." Consequently, an overheated economy emerged between 1984-85 in our country. Experience teaches us: In carrying out both economic construction and reform, we must proceed from China's actual situation and be realistic and should not be over-anxious to get results, nor should we attempt nothing and accomplish nothing in the face of difficulties.

Deputies pointed out that there are good principles, but the crux is how to implement them. As far as this is concerned, they criticized some shortcomings and mistakes in government work and put forward suggestions to improve them. Some deputies said: The resolutions approved by the NPC through discussions are very serious and have the binding force of law. However, even though the state budget is approved, additional expenditures are often made without examination and approval in the implementation of the state budget. In 1985 the budget deficit was 3 billion yuan but the actual deficit came to 5 billion yuan; the budget deficit for 1986 was 5 billion yuan but actual deficit rose to 7 billion yuan; and this year's budget deficit is 8 billion yuan, but it seems to be very difficult to hold to it. Deficits increase year after year and plans are breached every year. Where will it all end? Some deputies said: Many problems were raised at all the previous sessions and some were repeated again and again, but these problems remain and even increase steadily. We must take them seriously. Some deputies said that some leaders did not have a good sense of acting according to the legal system, and they approved expenditure recklessly, without regard for the relevant regulations, so the Ministry of Finance should be impartial in dealing with such cases strictly. When discussing the reports by Song Ping and Wang Bingqian and the "Regulations for the Organization of Villagers' Committees (Draft)," the deputies also put forth many different opinions. A foreign news agency has dispatched a special report about this, saying that in the past, deputies rarely made such open criticisms of the government. More and more signs showed that the NPC was playing a more and more significant role in state political affairs.

During the NPC session, Zeng Tao, deputy secretary-general of, and spokesman for, the session, held six press conferences, attended by both Chinese and foreign reporters. Three vice premiers of the State Council, one state councillor, a deputy director of the Hong Kong and Macao Affairs Office, two vice minister of foreign affairs, and one deputy chief of the PLA General Staff separately attended these press conferences and answered the reporters' questions in the political, economic, diplomatic, and military fields, and they answered every question. This practice of being more open to the outside indicated the self-confidence of the Chinese Government. The officials answered many questions and removed some misgivings in the minds of the people.

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CSO: 4005/602

JIEFANGJUN BAO CRITICIZES LIU BINYAN'S REPORTING

HK180300 Beijing JIEFANGJUN BAO in Chinese 8 Apr 87 p 3

[Article by Zong Wen (1350 3080): "Commenting on a Self-Confession by Liu Binyan"]

[Text] Liu Binyan delivered a lengthy speech at Nankai University on 21 November 1986. Regarding the purpose of the reportage he had written in recent years aiming at muckraking, such as "Between Men and the Demon" and "Unforgivable Felony" Liu said, "They serve to bring to light a truth, namely, CPC corruption," "and to continuously send signals to Chinese society with our reportage," Then he went on to say, with regret: "It is a pity what I have received as their feedback was not so ideal."

His confession has urged us to ponder this question: Either those people who are failing to send him the "ideal" "feedback" are all in a state of intoxication, or the value of the "truth" Liu has aimed to reveal is questionable. Probably Liu himself is willing to admit the former possibility, when, in fact, he should have looked for the cause from the latter.

In selecting subject matter for his reportage he has stressed exposing the seamy side of society. That would have been beyond reproach if he had just stopped there since the role of literature in correcting the malpractices of the times should always be supported. The efforts of many writers in this field, including those who have devoted themselves to report writing, have won appreciation from the party and the people. Obviously, the question does not lie in whether Liu has written about the seamy side of society, but the political trend permeating his works. In his works and speeches it was often the case that he did not respect facts, he lauded some people to the sky while arbitrarily playing down others, then further commented on some major social and political issues with the aim to make the readers accept his conclusion that "crises" exist in China's socialist system. He thus made a fatal mistake by confusing the progressive with the reactionary. His discussions on the domestic political situation between 1963 and 1965 serve as a conspicuous example. After the 1962 Enlarged Work Conference of the CPC Central Committee (alias, "the Conference of 7,000 Participants,") the CPC Central Committee summarized the experiences and lessons of the late-1950's and made major readjustments in its ideological, cultural, and economic policies. In the few years that followed the situation developed healthily both in the national economy and the spiritual feature of social ethics. The social atmosphere was

rather good, particularly after the nationwide campaign to learn from Lei Feng began, till 1965. People who went through that period will never forget it. But how did Liu Binyan evaluate it? This is what he said: "Our people, intellectuals included, still failed to wake up after having gone through such a disaster. They were satisfied when deep-fried twisted dough sticks were again available, when there seemed to be more food for them, so they forgot the miseries. Then politics filled the air--the campaign to learn from Lei Feng emerged as the times required...the whole nation was in a thick atmosphere of learning from Wang Jie and Ouyang Hai. In fact, that was a kind of catharsis of spiritual pollution. What was its political aim? It was precisely to make you forget the past! Follow me closely, and be my docile tool." Such distortion of acts, profaning things sacred in people's eyes, and ways of exposing CPC "corruption" have fully revealed Liu's mentality marked by antipathy and gloom.

Liu Binyan often boasts of being a writer of the school of realism. A sincere writer of the school of realism willing to serve socialism will primarily acknowledge the fact that realities in a socialist society are not stagnant and constant, and he must possess the concept of truth, that "truth is conflict and struggle, truth is tomorrow" (a quotation from Anatoliy V. Lunarcharsky). If you focus your attention on looking for mistakes in socialist construction, or in depicting a mansion still in its skeleton, the undertaking of millions upon millions of people, then declare to the readers: "That is your socialism without a roof," then, just as Lunarcharsky, the Marxist theorist on art and literature said: "That is not true from the perspective of socialist realism." Viewing some of Liu's works and speeches from Lunarcharsky's concept, we will put a question mark on the truthfulness of such works on the whole.

While throwing mud at socialist realities and the political system in progress in China, Liu praised highly the capitalist system in the West. He said: "There is still something to be cherished in U.S. society. It is precisely freedom." He added, "An important function of the capitalist social mechanism is that any problem will emerge on its own in that society, and is readjusted and resolved automatically through various organizations in society; but of course, there are incurable diseases. In our case, things are just the opposite as those in the United States. Our problems have long been covered up, placed under a lid. They are allowed to inflame and eventually turn ulcerous...." Liu's comparison between the two social systems based on his superficial knowledge of the capitalist system cannot stand any dissection and analysis. The basic contradictions and stubborn social diseases of the capitalist society cannot be eliminated through the mechanism of self-regulation. This point is common sense for any communist believing in Marxism, and even some enlightened personalities who are familiar with the history of the capitalist society, or living under the capitalist system, are more sober than Liu Binyan. Otherwise, the incurable social pessimism in many Western countries would be beyond our understanding and we would fail to explain why China with a population of several hundred million, should have chosen the socialist system, after having gone through bitter struggles for more than a century. In his speech at the gathering to celebrate the spring festival on 29 January 1987, Comrade Zhao Ziyang stated: "The CPC has committed mistakes

in the course of its successful leadership in China's revolution and construction. However, it is none other than the CPC itself that has most bravely and resolutely corrected those mistakes. At present, many shortcomings exist inside the CPC; however, the CPC has also openly revealed and corrected them on its own." "Now everyone says reform is fine. But who has proposed and led the reform? We all know that it is the CPC. The CPC has not only proposed, led, and promoted the economic structural reform, but promptly proposed the task for the political structural reform." Here Comrade Zhao Ziyang told the truth that the 1 billion Chinese people have witnessed in the recent decade. Liu Binyan just refused to see this fact when looking straight at it. On the contrary, he slandered it by taking advantage of his status and influence as a famous writer. He was bogged down in the mire of tarnishing the party and negating the four cardinal principles, and was eventually expelled from the party organization; that was precisely his own choice. Likewise, it is precisely because his efforts in revealing CPC "corruption" have hurt the feelings of millions upon millions of people who benefit from the socialist system and have faith in the CPC leadership that he could not expect any ideal "feedback."

Liu Binyan was once a laureate and a communist and boasted that he had a strong sense of social responsibility. But some of his speeches and works tell that he is far from being serious and responsible. Otherwise, how could he have failed to prize the political situation of stability and unity, and repeatedly create difficulties for the work of some localities and units with his speeches and works? How could he have talked about our party and political life, our party newspapers and principles for running these newspapers in such a pungent and ironic tone? To him, nothing seems to be pleasing to the eyes. Some of Liu's speeches and works have produced very bad social effects. They are different in nature from the works of some writers who have a genuine sense of social responsibility, who have pointed out some social problems, taking the position of the party and the people, but occasionally made some mistakes, which have led to some negative social effects. In fact, many writers in the literary and art circles of our times who have a strong sense of social responsibility have long complained of Liu's works because they exaggerate the seamy side of the socialist system, and his fishing for fame by running counter to the party politically. However, Liu just would not listen to them and went farther and farther away on his path. He has turned away from not only the party but also all writers who are seriously contemplating and writing, who once trusted and honored him, as well as all readers who do serious contemplation and reading. This lesson is profound.

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CSO: 4005/602

RENMIN RIBAO ON SENSE OF TIMES IN LITERATURE

HK010709 Beijing RENMIN RIBAO in Chinese 28 Apr 87 p 5

[Article by Wei Tianxiang (7614 1131 4382): "The Sense of the Times in Literature and the Sense of Creation"]

[Text] Some basic requirements of literature and art have actually been applicable in both ancient and modern times. As these requirements are generalized, they have great vitality. For example, "serving the times and full of meaning" and "new concepts and perfection in expression" are literary viewpoints that can be used for reference. "Serving the times and full of meaning" was the important literary thinking of Liu Zongyuan which meant that literary works should conform to objective reality and benefit society and popular feeling. The part that stressed integration of literature with reality should be affirmed, not to mention the concept that "the aim of writing lies in the expression of ideas," included in this thinking. "New concepts and perfection in expression" was a requirement put forth by Mei Yaochen in writing poetry which meant that the creation of poems should express new things in content, "create things never stated by predecessors," and acquire perfection in expression.

"Serving the times and full of meaning" and "new concepts and perfection in expression" manifested certain basic requirements of literary creation from different aspects. The former laid stress on writers' social responsibility, while the latter emphasized writers' artistic skills. Regarding the ideological and artistic nature or social effect and aesthetic value stressed at present, we should also seek coordination from these two aspects.

The requirements of the two aspects are indispensable. In actual creation, however, it is usually difficult to seek perfection and unity of the two. Take the current situation for example. The tendency which neglects "serving the times and full of meaning" is quite prominent. Some writers have more or less ignored the following: Regarding the majority of readers today, their interest in literary works is mainly determined by the connection between the world described by writers and actual reality.

In my opinion, we can make some specific analysis of this phenomenon. On the one hand, we should acknowledge that we may encounter unexpected difficult problems in directly connecting our literary works with society. On the other

hand, writers should also overcome particular psychological obstructions in the course of their creation.

It seems to be a misunderstanding to hold that literary works will have long-lasting artistic charm only by keeping off current politics. In the history of literature and art, the works which depicted a particular philosophical theory of life against the background of a seemingly vague epoch indeed became some of the works handed down from generation to generation. However, this should not be regarded as a general law of literary creation. As a matter of fact, it is impossible to produce "surrealistic" literary value if writers have not experienced the conflict between soul and flesh in their own epoch and if the major issues of common concern in their respective epochs are not selected as the major themes of literature. If the inspiration of any "eternal literary themes," whether or love, of good and evil human nature, or of the even more mysterious consciousness of the universe, misery, and tragedy is not derived from the epoch in which the writer's lives, it will be deprived of its value in the history of literature, to say nothing of its far-reaching influence. The history of literature from ancient to modern times has proved this point. The truth will become clearer as time passes. Take James, Joyce, and Faulkner, the great masters of literature who do not belong to the school of realism, as examples. Was the epochal nature of their works not manifested conspicuously with the passing of time?

Ignorance of a sense of the times in literature will inevitably affect the understanding of artistic creation. Moreover, it will also be difficult to correctly explain the meaning of "new concepts and perfection in expression." Involved in this regard are writers' understanding of the source of literary and artistic creation, on what basis we should proceed in "creation," and how to judge the role and value of artistic means. Viewed from literary and artistic criticism, however, does the question of demanding perfection exist because of the improper judgment of the artistic value of the works that reflect reality?

Undoubtedly, it is absolutely necessary to promptly point out the formulistic and generalizing tendency of the works that depict the four modernizations and reform. Indeed, the symptom of the formulistic and generalizing tendency has appeared in these works. To prevent the practice of unjustly blaming these works and to know how to accurately judge formalism, in my opinion, we should make some differentiation from the following:

First, should we seek similarity of artistic conception and techniques of expression or seek identity of theme. There will inevitably be a loss of quality and style of creation in similarity of artistic conception and techniques of expression. Moreover, there will be nothing "new" in the works. Identity of theme, however, is beyond reproach, because we can create innumerable "new and perfect" works with identity of theme.

Second, should we seek similarity of specific plots and implications or seek identity of epochal theme. Duplication of specific plots and implications means that the writers have not yet made new breakthroughs in themselves and others. It also points to writers' superficial understanding of life and lack

of profound understanding of reality. The epochal theme, however, is a regular phenomenon in literary and artistic creation. An epoch may have social problems of common interest to many writers and artists. These problems are bound to become the general theme of that particular epoch. Identity of theme of literary works given these major social problems is inevitable. Those who do not acknowledge this point may regard "strange and queer things" as something new. Some comrades say that the works reflecting a change since "Director Qiao Assumes Office" are all the same old stuff with no new breakthroughs. In my opinion, these criticisms, made without any analysis, which confuse the line of demarcation between identity of epochal theme and similarity of specific plots and implications are disadvantageous to the existence and development of these works.

Third, should we seek similarity in the relationships of characters or seek identity of rhythm of social life at a specific period. Duplication of the relationships of characters means putting the rich and varied characters and experiences in social life into a well-worn story. As a result, the profound changes in social life brought by reform are directed into vulgar tragicomedy which cannot in the slightest degree touch people to their very souls. The rhythm of social life in a specific period, however, cannot be exceeded and manufactured. The inherent mechanism of social life in a specific period is precisely what realistic writers and artists are trying to reveal. Writers and artists may reveal it from different angles and gradually increase their understanding of this mechanism. However, they should not attempt to write something "new" by divorcing themselves from the general trend and the epoch. We cannot expect writers and artists to create a "totally new" system of imagination by running counter to the basic characteristics of the epoch and the rhythm of life. If each work depicts the extraordinary characteristics of the epoch and the rhythm of life, the characteristics of the epoch and the rhythm of life will become hard to understand. For this reason, we cannot regard all the works generally matching the characteristics comprise things of a rich and varied nature, and writers and artists have the vast world to freely display their talent as usual.

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CSO: 4005/602

WENYI BAO ON DESCRIPTIONS OF SEX IN NOVELS

HK141243 Beijing WENYI BAO in Chinese 7 Mar 87 p 2

[Article by Ji Hongzhen (1323 4767 4176): "Tentative Views of Descriptions of Sex in Writing Novels"]

[Text] There is nothing strange about descriptions of sex becoming fashionable today. "Food and sex are the most essential human needs"; this is the most basic truth of human life, which even our ancient saints and sages would not deny. Therefore, literature, as a branch of the humanities, can hardly evade the question of sex.

However, literature is different from physiology and psychology. Modern science has revealed to us the endless mysteries of life, while Freudian psychoanalysis, based on Freud's theory of sexuality, has spread all over the world and met with censure, criticism, corrections, and supplementation of every description; even Freud himself, in his late years, wavered about his own theory and believed that it was mostly grounded on artistic imagination. In reality, people may have different views toward sex: rational, neutral or indifferent; and their moral concepts on sex vary, such as holding love above all; believing that love comes out of feeling, but that in its manifestation, and ethical code must be taken into consideration; as well as asceticism, male chauvinism, feminism, and sexual liberation. Despite all these, human life has passed on from one generation to another and leaves its own traces in artistic forms.

The riddle of the sphinx has vexed people since ancient days, and every age has had its own explanation and ways to resolve it. Therefore, in an age of radical social and historical changes, ethics as a social norm will inevitably undergo respective changes. Just as it was described in Engel's "The Origin of Family, Private Ownership and the State," the relationship between the two sexes has gone through changes, through the process of duality replacing heterosexuality, which was again replaced by monogamy. As portrayed in Boccaccio's "Decameron," Rabelais; "Gargantua," and Jean J. Rousseau's "Confessions," The prerequisite to a call for new ethics has always been the corruption and decay of the old. While it is rather difficult to tell whether the voluminous descriptions of sex in "The Golden Lotus" by Xiao Shensheng were meant to expose or to elicit appreciation, the novel was obviously based on the urban life of the Ming Dynasty, in which commerce was highly prosperous

both in operation and consumption. The book was the reflection of the ever-declining feudal ethical code, as well as the result of the reaction to the traditional art of heroic epics and legendary narratives. Therefore, if even the most revealing ethical novels emerged during a certain period, there must have been some profound social and historical causes. That is why it is necessary for us to study them together with these aspects. We should not act like a Confucian moralist, who foretells the end of the world with a single utterance of words falling out of place, or go to the other extreme by regarding such works as the emancipation of human nature with the simple mentality of reversion.

As an expression of social ethics, the moral concept of sex is always closely connected with the material and spiritual lifestyle of the whole society. In our times of opening up to the world, we are undergoing the lashing of the effects of both eastern and Western cultures from every part of the world, at a time when we have just experienced the shackles of asceticism for more than a decade. It is just natural that our moral concepts on sex vary. Even an expert in ethics would find it difficult to design a perfect moral pattern for the public. But I think one point is quite clear, that man is after all not a symbol of sex, but the offspring of history and culture, under which restrictions he is simultaneously creating a new history and culture. Therefore, the sediment of culture is thick with the question of sex. In other words, under no circumstances is man just a symbol of sex, while sex has best embodied different cultural characteristics.

Take for example, the ideological trends of sexual liberation, which overwhelmed the United States in the 1960's and affected the whole world. The historical and cultural causes leading to such realities are manifold; however, there are a few points which are rather marked. The shock brought on by the two world wars on social psychology brought about the rapid collapse of the values (including ethical and moral concepts) of the middle class in domination. The postwar economic recovery and the rapid development of science and technology resulted in the spiritual repression by the material; and the postwar generation was less restricted by tradition. All these have led to a resistance against the material and the pursuit of the soul as well as individual freedom in the form of sexual liberation. Besides, there are the influences of European culture, which has a long history. While the Chinese nation had a feudal tradition for several thousands of years, monogamous marriage has a history of less than a century, and chauvinist ideas are deeply rooted in the national psychology. If we should fail to face these squarely, while rigidly copying the so-called inevitable law of inference, we would only come to a very cruel conclusion: as Engels said, the progress made in human marriage was based on the loss of women's rights, and praised women for having made great sacrifices to the progress of human marriage. Then, great women, make another sacrifice for "historical progress"!

Such a conclusion often conceals the most stubborn prejudice in a society with chauvinism as its core. Especially today, progress in science and technology and the upgrading of the cultural level have compensated women for their inborn physical weakness. More and more women are taking up all kinds of jobs equal to men's. Such chauvinism is extremely harmful to the creative vitality of women and the whole society, and absurd at the same time. I once heard the

following with my own ears at an international academic conference: When the women representatives accused the organizers of the conference of sexual discrimination for having such a small number of women representatives, man representatives counterattacked angrily by saying that slogans could not gain admittance for mediocre women. Thus, the concepts of mediocrity and womanhood were equated and, what is more, applied under such circumstances, made the issue complicated. If the interest was academic issues, they certainly had nothing to do with sex, and only the question of mediocrity should have been taken into consideration. But if such a category of questions as taking a bath are concerned, in which nothing mediocre or excellent is involved, here, the only important thing is the difference in sex, at least that is still very essential in our culture today. That is making absolute the difference between the two sexes in the roughest manner. Although some feminists in the West regard men and women the two major antagonistic classes in the world, no war in history has ever broken out between the two sexes. The resistance and wrath expressed in the works of many women writers in contemporary China reflect the pursuit of the women of China for equal rights of creation, and they yearn for harmonious relations between the two sexes, despite the fact that their works are full of perplexity, doubts, and sentimentalism. These are important signals in their works that differ from those of feminism. If man is not the symbol of sex, then, neither woman is the symbol of the feminine.

After all, literature is not a textbook on ethics. More often than not, descriptions of sex in works of literature do not aim to discuss the norms of social ethics. Therefore, it is difficult for us to explore the positive or negative significance of descriptions of sex from a moral perspective. Taking a sweeping view of Chinese and foreign works of literature, we may find that they generally fall into the following categories.

First, there are works created for the sheer commercial purpose of making money. They are raw pornography to carry favor with readers of low taste and to stimulate society. Such works can hardly fall into any category of literature, with no serious writers thinking highly of them, and there is no reason for us to follow their pattern.

Second, there are serious and realistic works, in which writers sometimes express certain specific states of subsistence, serving the needs of the general themes with the purpose of reasoning or exposition. Such works are beyond censure. Writers from Balzac, Zola, Flaubert to the masters of the Russian school of critical realism in the 19th century all took such an attitude in describing relations between the two sexes, including direct descriptions of sex; while the general tendency of criticism showed the grave subjective intentions of the writers. In the works of some active writers in recent years, such as Hang Shaogong's "Dad, Dad, Dad," and Wang Anyi's "Xiaobao Village," the writers have succeeded in portraying certain specific states of subsistence in the attitude of seeking truth through the exposure of certain specific aspects of sex psychology. In Hang's works, the theme is anxiety for the ecology and mentality of our national culture, while in Wang's works, understanding and perplexity are given full expression. Such works are basically different from those in the first category in their

aesthetic nature. Despite the fact that these writers have referred to the lingering charm of local folklore and the structural skills of the modernist school of literature of the 20th century, the purpose of expression and the attitude of self-control in their novels have not gone beyond the needs of depicting realities, and the general purport of their works has restricted the revelation of sexual mentalities within the realm of general physiology and psychology.

Regarding the needs of depicting realities, what is important does not lie in whether or not sex is described, but how it is described. Although sex is part of human nature and common to all mankind, sexual consciousness and psychology differ from nation to nation because of the differences in cultural backgrounds. In "The Dream of the Red Chamber" by Cao Xueqin, the author described at great length the feelings and entanglements of young men and girls inside a magnificent garden. Many of the details in the novel involve sexual mentalities of every description, and their scientific grounds can be found in modern psychology. However, the subtlety and control of their expression are in conformity with the logic of the development of the characters in specific environments against the classical cultural background of the Laozi and Zhuangzi schools of philosophy regarding the meaning of life. The revelations of "The Dream of the Red Chamber" to our contemporaries is that discussion and writing on sex may not necessarily be so blatant, and the harmony between seeking truth and feeling is the necessary prerequisite for aesthetic expression.

Belonging to quite a different category is Issac M. Singer's "The Magician of Lublin," in which the author tells the story of a Jewish magician, an aesthet. Much space is devoted to descriptions of sex in the book; however, the author's interest did not focus on sex itself, and the purpose of the whole book is rather serious. Jacques is extraordinarily clever; he never went to church and was even bold enough to profane God; and the devoted people of the parish regarded him as one who got along with the devil. Quite by chance, however, an incident made the religious consciousness buried deep in his heart explode in all its momentum and turned him into a devoted ascetic. If we know something about the tradition of dualism between body and soul in the history and literature of medieval Europe, it will not be too difficult to understand that what the author has revealed in his novel is not just a simple moral truth. It is about the religious consciousness, which is difficult to overcome, of the Jewish mentalist, which is under the influence of herbraic civilization, with the Bible as its core.

Therefore, the significance of all the descriptions of sex by the author is not restricted to sex itself, although he was filled with aesthetic passion, in the process of describing it. In recent years, many Chinese writers have also devoted themselves to exploring the Chinese cultural psychology, including sex consciousness, namely, expressing sex consciousness and psychology as parts of the national cultural psychology. This is a very good approach that can explore the depths of human nature and make the national characteristics conspicuous, while avoiding the currently fashionable pursuit of writing about sex. It is much better when the seriousness of reason is combined with the liveliness of plot in aesthetic expression. Lin Jinlan's "White Eel in the

Brook" can be said to be an outstanding accomplishment in this respect. In his mysterious style, he has unveiled the earnest love story between the hero and the heroine while the regional and national cultural psychology, including sex psychology, are well merged in the story without a trace.

Third, there are many works of literature in which sex is an artistic symbol, but the meanings conveyed in them are stamped with the various intentions of the authors. This is rather universal in the voluminous works with a symbolic flavor of the 20th century, for example, the prolific works by D. H. Lawrence. (I must state here that I have never read "Lady Chatterly's Lover.") From the various translated versions of Lawrence's works in China, his portrayal of sex did not contain much about sex behavior itself, but portrayed the various delicate atmospheres between the two sexes, which spread to the charm of life itself. This is not only the characteristic of his artistic thinking, but an expression of his aesthetic ideal regarding human nature. This is because he held the view that the ideal of equality, which is difficult to realize in social life, can be fulfilled only in sexual union, and only then do all struggles, friction, pain, and joy possess a poetic charm. Sex in his works signifies the most natural charm of life. Gabriel Garcia Marquez is more straightforward than D. H. Lawrence in describing sex. Reading the abridged translated version of "One Hundred Years of Solitude" published in China, one finds that the abundant descriptions of sex in the book do not yield very much aesthetic beauty to speak of, but the seriousness of the author's sex consciousness is beyond doubt. In this novel, sex is a sign of the primitive vitality of the Ursula family. Some of the members of each generation of the family lead a blind existence, constantly driven by the wild primitive instinct. Others were representatives of reason and were almost ascetic, stubbornly studying a book written on parchment. When the book symbolizing the fate of the family was finally grasped, the vitality of this family became so weak that the remote legend of the "pigtailed boy" eventually came true. In this way, the author succeeded in expressing the experiences of 100 years of solitude in Latin America and the great anxiety over its future. It is precisely with such solemn subjective consciousness that the abundant expression of sexual behavior is confined to a symbolic meaning.

There are also some eye-catching contemporary works. From a series of works by Sheng Congwen, characterized by the social customs and atmosphere of western Hunan, to "First Impression of Shangzhou" by Jia Pingau, "Unconventional Lifestyles in China, Vol 10," by A. Cheng, "Dry River Bed" and "The Strong Wind" by Mo Yan, "Wonders in a Remote Land, Yellow Smoke" by Zheng Wanlong, and "Land and the God" by Li Hangyu, symbolism and various intentions are implicit in the sexual relations, behavior and psychology. IN them is found romantic passions, or the expression of the natural and relaxed ideal of human nature, or vitality filled with instinctive resistance, or the harmonious and simple wish for subsistence. It is very difficult to have a moral understanding of them or to evaluate them only in terms of sex.

Summing up, it is impossible, nor is it necessary, to evade sex in literature, but no matter what the level, there is no need to make a fetish of sex. The age of primitive culture is gone, while the fanatical worship of sex in modern society has not provides us with any great work. Especially in our nation,

which has yet eradicated poverty, talented writers who have some pursuit should base their writings on the earth of our own national life; they have no need to curry favor with foreign readers or to copy the utterly vulgar sex descriptions in some second-rate and third-rate foreign novels as is the current fashion; such practices will not only lead to the loss of our Chinese readers, but is also a waste of the writers' own talent. At the same time, we have no need to make a novel, as literature, something like the minute listing in a physiological or psychological case history, but should focus on our aesthetic ideals on creating more and more good works by widening our artistic thinking with greater originality, with insight into human history and realities, and through the sublation and absorption of fine literary tradition, both Chinese and foreign, in order to enrich the treasure house of our national literature as well as world literature.

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CSO: 4005/602

RENMIN RIBAO ON PLANTING TREES, LOVING BIRDS

HK010337 Beijing RENMIN RIBAO in Chinese 26 Apr 87 p 1

[Commentator's article: "Planting Trees and Loving Birds Are Civilized Virtues"]

[Text] On Tree-Planting Day every year, the leading comrades of the central authorities such as Deng Xiaoping all take the lead in planting trees to promote this new practice among the young generation. Immediately after Tree-Planting Day come bird-loving week activities in all localities. During this year's bird-loving week in Beijing, the State Scientific and Technological Commission, the State Education Commission, the Ministry of Forestry, and so on jointly sponsored some activities to educate young people in cultivating the habit of loving birds. Planting trees and loving birds are commendable virtues. Guiding all citizens throughout society to cultivate the good habit of planting trees and loving birds is one of the contents of the building of socialist spiritual civilization.

Great nature is the cradle for the existence and development of the human race. On the one hand, we should understand and make use of nature and obtain various material resources from it. On the other hand, however, people should not just simply take things from nature, but should also make contributions to, or protect and transform nature. Engels explained the dialectical relationship between these two aspects long ago: "We should not be excessively intoxicated with our victories over nature, because nature takes revenge on us for each of these victories." Looking at this planet inhabited by the human race, we can notice that notwithstanding that modern industrial and agricultural development is now conquering nature and changing the appearance of the world, the living environment for mankind are also deteriorating. According to some statistics, at present the forested areas of the earth are decreasing at a rate of 20 million hectares per year. It is estimated that by the end of this century 500,000 to 1 million species will become extinct. Some scientific studies also show that the desertification of land in many places and the abnormal weather phenomena occurring from time to time throughout the world or in some regions are all related to human activities such as the destruction of vegetation.

In a certain sense, the human race is also one of the links in the ecological chain of nature. The deterioration of the ecological environment will

inevitably endanger human beings themselves. Therefore, the worldwide calls for environmental protection over the last few years can be looked upon as a kind of self-awakening of mankind in understanding nature. Although this understanding occurred over 100 years later than the revelation by Engels, it is, after all, great progress. It is really a big event of boundless beneficence and far-reaching significance that more and more people in the world are now consciously acting to protect the ecological environment.

Our understanding of the protection of the ecological environment has also undergone a deepening process. After the founding of the country, the party Central Committee issued calls such as "make the country green," which received an active response and scored remarkable achievements over the whole country. Of course, as we also made some mistakes of overlooking ecological issues in economic development, the decrease in the percentage of forest cover and the danger of some wildlife on the verge of extinction have not yet been basically stopped. Attaching great importance to these problems, the party and the government have successively promulgated the "Environmental Protection Law," "The Forestry Law," and a series of other laws and regulations to protect wildlife, and regard the protection and improvement of the ecological environment as one of the important contents of the modernization construction of our country. The annual Tree-Planting Day and bird-loving week determined by the state and local governments at all levels are precisely activities to mobilize and education millions of people to jointly improve and beautify the environment.

People should never regard an individual's planting several trees and loving several birds per year as insignificant things. As the ecological environment is not only an act of patriotism but also internationalist conduct. It is being public-spirited and loving the human race. Only those loving the people and life truly know how to love trees and birds. Being citizens of a socialist country and masters of the times, we should all the more cultivate these civilized virtues.

Let us act together and build a powerful socialist modernized country full of trees, flowers, and birds.

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CSO: 4005/602

BRIEFS

EX-SERVICEMEN IN NEW JOBS--Beijing, April 14 (XINHUA)--Some one million Chinese ex-servicemen have settled down during the past few years in places where they can best use the special skills they learned in the army. The figure was released recently by director Yang Shen of the ex-servicemen and retired officers settlement office under the State Council. Of the total ex-servicemen, some 250,000 have held leading posts at the grass roots level in the countryside, 260,000 have worked in township enterprises and 110,000 have formed specialized household businesses. The rural enterprises headed by ex-servicemen reached more than 23,000, 5 percent of the country's total. Some 2,000 Chinese cities and counties have set up ex-servicemen service offices, said director Yang Shen who called on army units and localities to make joint efforts to train and settle servicemen and make the best use of their skills. [Text] [Beijing XINHUA in English 1344 GMT 14 Apr 87] /8309

FILM INDUSTRY LAWS, REGULATIONS--Beijing, April 6 (XINHUA)--China is drafting ten laws and regulations for its film industry, according to an official of the film bureau, affiliated with Ministry of Radio, Film and Television. "During the Seventh Five-Year Plan (1986-90), China will work out laws concerning copyrights, film import-export, Sino-foreign cooperation, filmmaking, distribution and screening," the official said. "The new legislation is designed to organize and formalize China's existing administrative regulations on film," he added. A group to draft the laws was recently set up, with Shi Fangyu, the director of the film bureau as head, and Bao Tongzhi, the bureau's deputy director as vice-head. [Text] [Beijing XINHUA in English 1121 GMT 6 Apr 87] /8309

1987 COLLEGE GRADUATE JOB ASSIGNMENTS--Beijing, April 23 (XINHUA)--Today's cultural news briefs: College graduates: Some 370,000 of this year's college graduates will be assigned jobs at key capital construction projects or grass-roots units of production, according to the CHINA LABOUR AND PERSONNEL JOURNAL. Most of the graduates coming from remote areas will be sent back to their places of origin, and graduates from better developed areas will also be assigned to aid the development of the remote areas. [Excerpts] [Beijing XINHUA in English 0744 GMT 23 Apr 87] /8309

JOURNAL FOR JOURNALISTS--Beijing, January 15 (XINHUA)--The CHINESE JOURNALIST, a monthly magazine run by the XINHUA NEWS AGENCY, started publication today. This is a comprehensive magazine introducing new trends in Chinese and world journalistic circles, experience of famous journalists, news analysis, and photo journalism. Its first issue published an interview by Edgar Snow with noted Chinese writer Lu Xun in 1933. The magazine is a merger of three journalistic publications including PHOTO JOURNALISM, all published by the agency. [Text] [Beijing XINHUA in English 1328 GMT 15 Jan 87] /8309

PENG DEHUI FILM--Beijing, March 31 (XINHUA)--A film about the mid-term career of Marshal Peng Dehuai (1898-1974) has recently gone before the cameras. The film, "Marshal Peng," is the fourth to be made of the marshal's life, following "Peng Dehuai in Early Youth," "Boundless Road" and "Far-off Homeland." The screenplay depicts how Peng's northwest field army defeated its Kuomintang opponents during China's war of liberation (1945-1949), and his firm holding to the truth when he was wrongly treated in 1959 and during the early period of the "cultural revolution" (1966-76). The film will cost 500,000 yuan, demand nearly 10,000 new costumes and involve 5,000 soldiers as extras. The biggest film that the Xian film studio has ever made, it is jointly directed by Liu Bin, Li Yucai and Liu Haoxue. [Text] [Beijing XINHUA in English 1048 GMT 31 Mar 87] /8309

POST-DOCTORAL STUDIES RESEARCH FUNDS--Beijing, March 27 (XINHUA)--China has decided to grant its first research funds--100,000 yuan in renminbi and 20,000 U.S. dollars in foreign exchange--to 12 researchers now engaging in postdoctoral studies. This was announced following the fifth session of the China Postdoctoral Council today. Some 72 researchers have worked in China's postdoctoral research centers, which now total 104. Forty of them obtained doctorate degrees abroad and the others were trained in China, said an official of the council. "The government will continue improving the working and living conditions of postdoctoral researchers," the official said, noting that new apartment buildings have [been] specially built for them in Beijing, Shanghai, Shenyang and Tianjin. [Text] [Beijing XINHUA in English 1457 GMT 27 Mar 87] /8309

CSO: 4000/091

GUANGZHOU DISCIPLINE INSPECTION BODY PROMOTES REFORMS

HK280623 Guangzhou Guangdong Provincial Service in Mandarin 0400 GMT 28 Mar 87

[Excerpts] The Guangzhou City Discipline Inspection Commission has upheld the four cardinal principles and scored outstanding success and gained very good experiences in supporting reforms and opening up. In its material on typical examples regarding this topic, the commission introduced its experiences in three aspects:

1. Stimulate reforms and opening up by bringing positive factors into play and summing up advanced experiences.
2. Protect reforms and opening up by eliminating negative factors, and investigating and dealing with violations of law and discipline. The commission has regarded elimination decadence and protecting reforms and opening up as an important and historic mission of the discipline inspection organs in the new period. In recent years the commission has waged unwearying struggle against economic crimes and illegalities and investigated and dealt with a number of such cases. Some 90.5 percent of these cases have been wound up.
3. Stimulate reform and opening up by studying and solving the new problems and grasping the policy demarcation lines. The commission's experiences in this respect are as follows: 1) Seek truth from facts, distinguish between true and false, and support the genuine reformers. 2) Distinguish between right and wrong, and enthusiastically help the reformers to carry forward their achievements and eliminate shortcomings and to advance still better. 3) Insist on the principles that everyone is equal before the law. Nobody, including those who have made contributions to reforms and opening up, has the special right of being immune to prosecution for violations of discipline and law.

The provincial discipline inspection commission has written a note on the Guangzhou commission's document on supporting reform and opening up. The note says: These experiences are very good. They have upheld the four cardinal principles and have a clear idea and attitude regarding protecting and stimulating reforms.

The discipline inspection organs and cadres throughout the province should seriously study, appreciate, and implement the central line, principles, and policies. They should step up investigation and study in the new situation, take the initiative to find out about and become familiar with reform, and become a strong backing of the reforms. They should promptly discover and solve new situations and problems that crop up in the reforms, continually sum up experiences in supporting and protecting reform, and strive to make discipline inspection work a major force stimulating the reforms.

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CSO: 4005/596

GUIZHOU OFFICIAL DISCUSSES RADIO, TELEVISION PROPAGANDA

HK020457 Guiyang Guizhou Provincial Service in Mandarin 2300 GMT 1 Apr 87

[Excerpts] Gong Xianrong, member of the Standing Committee of the provincial party committee and director of the propaganda department, pointed out at the provincial conference on radio and television work which opened on 1 April that launching the struggle against bourgeois liberalization in a resolute, healthy, and sustained way is a major task on the ideological and political front. Radio and television work must carry out characteristic socialist propaganda and education centered on the two main tasks for the whole party for this year. Specifically, it is necessary to do a good job in the following respects:

1. Get a good grasp of positive education in upholding the four cardinal principles. The comrades of the propaganda departments at all levels must currently resolve the problem of deepening their understanding. At present they must seriously study the books "Building Socialism With Chinese Characteristics" and "Uphold the Four Cardinal Principles and Oppose Bourgeois Liberalization," to further enhance their ability to make distinctions and their ideological awareness. They must focus on resolving problems of fundamental political principles and orientation.
2. Get a good grasp of propaganda and education in waging arduous struggle and building the country with diligence and thrift. As the level of Guizhou's industrial and agricultural production is rather low and people's living standards are not affluent, we should in particular bring into play the spirit of arduous struggle and building the country with diligence and thrift and make greater contributions to invigorating the country, enriching the people, and building the four modernizations.
3. Get a good grasp of propaganda and education in democracy and the legal system.
4. Do a good job of propaganda and education in professional ethics.
5. Conduct education in strengthening nationality solidarity. Guizhou is a multinationality province, where minority nationalities account for one-fourth of the population. We must do a good job in propaganda and education in nationality policies, respect the customs and habits of the minority nationalities, and publicize new people and new deeds.

Gong Xianyong said: Radio and television workers must uphold the correct ideological and political orientation and strictly observe the party's policy and propaganda discipline. We must step up ideological building, enhance the ideological and professional qualities of the radio and television contingent, and further improve radio and television propaganda work.

Yang Dezheng, director of the provincial radio and television departments, delivered a report entitled "Uphold the Correct Political Orientation, Continue to Clear the Way to Forge Ahead, and Further Develop Radio and Television in Guizhou."

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CSO: 4005/596

SICHUAN OPENS MEETING ON URBAN MILITIA REFORMS

HK070053 Chengdu Sichuan Provincial Service in Mandarin 2300 GMT 6 Apr 87

[Text] A provincial on-the-spot meeting on urban militia work reforms opened in Panzhihua City on 6 April. Leaders and people's armed forces department comrades of all military subdistricts and of 32 large, medium and small factories, mines, and other enterprises from all parts of the province are attending the meeting.

Zhang Changshun, commander of Sichuan Military District, pointed out at the meeting that it is necessary to study and popularize the new experiences of the Panzhihua metallurgical mining company and other units and of Panzhihua military subdistrict in taking economic work as the core and launching the urban factory and mine militia to create value and economic results.

Jiang Zeting, secretary general of the provincial government, spoke on behalf of the provincial government. He called for further strengthening and improving leadership over urban militia work in Sichuan. Through this meeting, the militia in factories, mines, and other enterprises throughout the province should be launched to create value and economic results, and militia work in these enterprises should be raised to a new level.

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CSO: 4005/596

SICHUAN LEADER ON PROMOTING EXTERNAL PROPAGANDA WORK

HK011541 Chengdu Sichuan Provincial Service in Mandarin 2300 GMT 31 Mar 87

[Text] A 5-day provincial conference on external propaganda work concluded yesterday [31 March] in Chengdu. On behalf of the provincial party committee, Comrade Xu Chuan, Standing Committee member of the provincial party committee, head of the Propaganda Department of the provincial party committee, and head of the group for external propaganda work under the provincial party committee, delivered a summing-up speech.

In his speech, Comrade Xu Chuan said: Propaganda departments at all levels must further improve their understanding of external propaganda work, proceed in all cases from local reality, and adopt practical and feasible measures for the work.

He stressed: We must strengthen leadership over external propaganda work. Party committees at all levels must regard external propaganda work as an important task and place this task on their agenda. We must conscientiously solve problems concerning the external propaganda work such as the guiding principles and policies, plans for promotion of work, the building of contingents of external propaganda workers, authorized sizes of external propaganda units, and funds for carrying out external propaganda work. Leading comrades at all levels should be personally engaged in external propaganda work. Comrades of external propaganda departments must inspire enthusiasm, vigorously make progress in their work, and be politically and professionally qualified workers in the promotion of external propaganda work.

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CSO: 4005/596

XIANG PLA LOGISTICS DEPARTMENT SERVES GRASSROOTS

HK311256 Lhasa Xizang Regional Service in Mandarin 1130 GMT 30 Mar 87

[Excerpt] According to XIZANG RIBAO, the Logistics Department of the Xizang Military District has continuously improved working style of administrative organs; adhered to the orientation of serving the grassroots, border defense, and companies; and effectively grasped the building of the grassroots in a planned way and step by step. In the first 2 months of this year alone, it did 26 good things for the grassroots.

The units under the Logistics Department of the Xizang Military District involve various work in many fields and are charged with various arduous logistic tasks. The long-standing lack of competent grassroots cadres has adversely affected army building. To change this situation and strengthen the building of grassroots army units, the party committee of the Logistics Department, in accordance with the principle of providing cadres to companies rather than to administrative organs, selected young cadres who had both ability and political integrity from administrative organs and transferred them to take up posts in the grassroots or to assume temporary posts in companies on the first line of border defense. It also assigned all graduates of military schools to grassroots units.

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CSO: 4005/596

XIZANG HOLDS REGIONAL MILITIA WORK CONFERENCE

HK310818 Lhasa Xizang Regional Service in Mandarin 1130 GMT 30 Mar 87

[Excerpts] The 7-day regional conference on people's militia work concluded in Lhasa on 29 March. Gyamco, regional people's government vice chairman, delivered a closing speech.

In his speech, Vice Chairman Gyamco said: This was a conference for summing up work, for studying and arranging tasks, for exchanging experiences, for commending the advanced, for learning from each other, and for encouraging people to go all out.

At the conference, nine units introduced their experiences in carrying out people's militia work. The people's armed force departments of 16 counties were elected advanced units in the people's militia work and were commended by the regional people's government and the Xizang Military District in a circular.

Vice Chairman Gyamco demanded that all people's armed force departments add to their achievements and forge ahead. He also hoped that more and better advanced units in people's militia work will emerge.

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CSO: 4005/596

XIZANG LEADERS AWARD ARMY REPORTERS, WRITERS

HK011542 Lhasa Xizang Regional Service in Mandarin 1130 GMT 30 Apr 87

[Text] Jiang Hongquan, commander of the Xizang Military District, Wu Jinghua, and Zhang Shaosong, political commissars of the Xizang Military District, recently issued a circular to award a second class citation to Comrade (Zhu Rong), head of the reporter station in the Xizang Military District dispatched by "Zhanshi Bao" of the Chengdu Military Region, who has made remarkable achievements in news reporting and literary creation, and to award third class citations to Comrades (Xiao Longhui), (Liu Lihua), (Yang Xiaomin), (Hua Fuchang), (Cai Chunfang), (Zeng Youqing), (Liu Licheng), (Yu Shihai), (Yang Jianbing), (Zhang Xiaowu), and (Li Guangao), who have adhered to amateur literary creation protractedly; often went to border sentries and grassroots companies to warmly extol and depict soldiers who have made great contributions in defending land building border areas of the motherland and their mental attitude; timely propagated good persons and deeds and typical experiences in border defense; and coordinated well other work in the army. Over the past fews [as printed], more than 2,000 reports and literary works written by them have been carried or used by newspapers, magazines, or radio stations inside or outside the PLA, which has contributed to promoting the building of "four requirements" in the Army and the building of the two civilizations in all localities.

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CSO: 4005/596

XIZANG: PLA HOLDS MEETING ON PRODUCTION, ECONOMY DRIVE

HK040623 Lhasa Xizang Regional Service in Mandarin 1130 GMT 3 Apr 87

[Excerpts] Xizang Military District convened a meeting in Lhasa on 2 April on practicing hard work and thrift in production operations. The meeting proposed that the military district should take action itself to increase revenue and cut spending in light of local conditions and enhance the self-subsistence capacity of the PLA units in Xizang.

In view of the harsh environment and poor living conditions of the PLA units in Xizang and the weak economic foundation of the grassroots units, the meeting called on the commanders and fighters to take action to get to work themselves to develop production in light of local conditions. They should achieve self-sufficiency in daily life as soon as possible and gradually enhance their self-subsistence capacity, so as to lighten the burden on the state.

Zhang Shaosong, political commissar of the military district, put forward demands on overcoming difficulties and devising all means to vigorously develop production. He said: The commanders and fighters must enhance understanding and profoundly realize the importance of the units developing production and practicing economy in the new period. They should devise all means to rely on their own efforts and act in light of local conditions, and improve scientific management, to bring about a relatively big development in the units' production operations.

We must always remember the task of our army as a work and production force as well as a combat force, maintain and carry forward the spirit of Nanniwan, and grasp arduous struggle, hard work, and thrift as a major matter. While grasping other production operations, the PLA units should vigorously organize agricultural and sideline production and vegetable production, to put an end to the long period of reliance on dried vegetables and dried meat for making up deficiencies in the daily life of our PLA units in Xizang.

The meeting was attended by leading comrades of the military district and of the headquarters, political departments, and logistics department, together with leading cadres of military subdistricts and units at and above the level of brigade and independent battalion.

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CSO: 4005/596

XIZANG WRITERS CRITICIZE MA JIAN'S NOVEL

HK230744 Lhasa Xizang Regional Service in Mandarin 1130 GMT 22 Mar 87

[Text] On the afternoon of 20 March, (Yu Xi dan zeng), vice chairman of the Xizang Regional Literary and Art Circles Federation and a Tibetan writer, held this year's first get-together of members of the Xizang branch of the Chinese Writers Association.

At the get-together, the members held discussions on the current situation of ideas and creations in the literary and art circles. They also discussed Ma Jian's novel published in this year's RENMIN WENHUE. In their speeches they said: There may be different techniques in literary creation and different forms in artistic expression, and writers also have the freedom of writing, but writers of a socialist country must not run counter to the four cardinal principles in their ideas on literary creation. Literary creation must be based on people's lives and reflect their joy, anger, sorrow and happiness.

In their speeches the members unanimously held that when writing novels about Xizang, writers must know very well the habits and cultural history of the Tibetan people that they depict and the psychological quality of Tibetans. Literary works that skim over the surface of life and seek stimulus should not be encouraged and are not welcomed by readers.

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CSO: 4005/596

YUNNAN MEETING SETS PROPAGANDA WORK TASKS

HK050743 Kunming Yunnan Provincial Service in Mandarin 2300 GMT 4 Apr 87

[Excerpts] A provincial conference of propaganda department directors concluded in Kunming on 4 April.

The meeting said that upholding the four cardinal principles, resolutely opposing bourgeois liberalization, and launching the drive to increase production and practice economy and increase revenue and cut spending are the two major tasks for the party and state this year and also constitute the guiding idea for Yunnan's propaganda work. Hence, the province's propaganda front must get a thoroughly good grasp of the following tasks this year:

1. Launch universal and deep-going study and education in upholding the four cardinal principles and opposing bourgeois liberalization. This year we must focus on study of the central documents and the two books "Building Socialism With Chinese Characteristics" and "Uphold the Four Cardinal Principles and Oppose Bourgeois Liberalization."
2. Do a good job in rectifying the journalism and media position. This includes ideological and organizational rectification. At the same time it is necessary to reregister all newspapers and journals.
3. Strengthen and improve political and ideological work in the schools.
4. Do a good job in cultural and artistic work, to serve the building of the two civilizations.
5. Do a good job in propaganda and education in compressing the overheated atmosphere and launching the drive to increase production and practice economy and increase revenue and cut spending.
6. Launch universal and deep-going education in developing socialist commodity economy.
7. Launch mass activities in building socialist spiritual civilization. A focal point this year is to improve professional ethics and promote high-quality service.

8. Do a good job in legal education focused on the constitution.
9. Step up external propaganda work to meet the needs of opening up to the world.
10. Do a good job in propaganda for the 13th Party Congress.

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CSO: 4005/596

YUNNAN LEADER VIEWS PROPAGANDA WORK TASKS

HK040625 Kunming Yunnan Provincial Service in Mandarin 2300 GMT 3 Apr 87

[Excerpts] Zhu Zhihui, deputy secretary of the provincial party committee, spoke at the provincial conference of propaganda department directors on 3 April.

On the focal points in propaganda work this year, Zhu Zhihui said the focal points this year must center around the two major tasks. In the major task of upholding the four cardinal principles and opposing bourgeois liberalization, and in carrying out the central authorities' general plans for launching this struggle, propaganda work must do a good job in handling the following relationships:

1. Closely integrate opposing bourgeois liberalization with implementing the resolution of the 6th Plenary Session of the 12th CPC Central Committee. Opposing bourgeois liberalization is an important measure in implementing the resolution on the guiding principles for building socialist spiritual civilization.
2. Correctly handle the relationship between the two major tasks for this year.
3. Correctly handle the relationship between the struggle against bourgeois liberalization and the various work tasks.

On the major task of compressing the overheated atmosphere, deepening the reforms, launching the drive to increase production and practice economy and increase revenue and cut spending, and ensuring long-term stable development of the economy, Zhu Zhihui said: Conditions in the rural areas differ from the factories. The demands set are therefore also different. In the rural areas we should continue to carry out education in the situation and the policies and in socialist commodity economy. We must conduct education in correctly handling the relationship between the state, the collective, and the individual. We should promote propaganda for popularizing science and technology in the rural areas.

With regard to the factories, we should conduct education in the situation and policies mainly centered on deepening the reforms, gradually implementing the plant manager responsibility system, implementing the three regulations, and continuing to carry out reforms in the wages system and reforms in the economic responsibility system, to guide the workers' socialist enthusiasm into deepening the reforms and unfolding the drive to increase production and practice economy and increase revenue and cut spending.

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CSO: 4005/596

YUNNAN RADIO STRESSES ANTILIBERALIZATION STRUGGLE

HK050745 Kunming Yunnan Provincial Service in Mandarin 2300 GMT 4 Apr 87

[Station Commentary: "Carry on the Struggle Against Bourgeois Liberalization in a Resolute, Healthy, and Sustained Way"]

[Excerpts] The current education in upholding the four cardinal principles and the struggle against bourgeois liberalization are fundamentally aimed at resolving problems of political orientation and principle and at creating a more consolidated political situation with still greater stability and unity, to build an excellent social environment for reform, opening up, invigoration, and the development of the socialist productive forces.

The rampant flow of bourgeois liberalization has now started to be reversed. A climate of opposition to bourgeois liberalization is now forming. Positive and gratifying changes are taking place in the entire orientation of the media and the environment of social opinion.

However, this is a long-term struggle. After smashing the gang of four, we carried out work to bring order out of chaos, to correct the confusion caused by leftist error during and before the cultural revolution. In opposing bourgeois liberalization now, we are correcting the rightist confusion caused by bourgeois liberalization. These two instances of bringing order out of chaos are different in nature and in breadth and depth. It was easy for people to accept correcting the confusion caused by leftist errors. However, opposition to bourgeois liberalization must mainly be carried out in the ideological and political field. Quite a number of people have not yet clearly perceived the harmfulness of bourgeois liberalization. Hence, it is rather more difficult to correct the ideological confusion caused by bourgeois liberalization.

At present some people hold that as the climate has changed and the policy demarcation lines are clear, it appears that this struggle is almost over. This is a misinterpretation. We should realize that China is still in the

initial stage of socialism. The current international environment also determines that opposition to bourgeois liberalization must run throughout the entire process of accomplishing the four modernizations. Hence, education in upholding the four cardinal principles and opposing bourgeois liberalization are long-term affairs, and are not issues that can be settled through launching a campaign and holding a few meetings. We must rely on upholding the mass line and on conducting deep-going and painstaking political and ideological education.

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CSO: 4005/596

HEBEI PARTY DELEGATES CONFERENCE OPENS

SK060402 Shijiazhuang HEBEI RIBAO in Chinese 18 Mar 87 p 1

[Excerpts] The sixth conference of party delegates of the organs directly under the Hebei Provincial CPC Committee ceremoniously opened in Shijiazhuang on the morning of 17 March. Leading comrades of the provincial party committee, including Xing Chongzhi, Xie Feng, Lu Chuanzan, and Bai Shi, extended greetings to the conference.

A total of 299 delegates attended the conference.

Lu Chuanzan, deputy secretary of the provincial party committee, made a speech at the conference. He said: The party organizations under the provincial-level organs should pay attention to the following few tasks into the foreseeable future: They should deeply conduct the education on adhering to the four cardinal principles, conduct the struggle against bourgeois liberalism in a sustained and healthy manner, further develop the situation of the whole party grasping party style, strive to improve party style, improve and strengthen the party's ideological and political work to ensure the fulfillment of all tasks, fully understand the important position and functions of the organs in handling party affairs, and make efforts to enhance the combat effectiveness of the party organizations of the organs.

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CS0: 4005/613

HEBEI PARTY DELEGATES CONFERENCE CONCLUDES

SK072238 Shijiazhuang HEBEI RIBAO in Chinese 20 Mar 87 p 1

[Text] The sixth conference of party delegates of the organs directly under the Hebei Provincial CPC Committee concluded on the afternoon of 19 March. The conference set forth the major tasks for the future party work of these organs and elected the sixth committee and the Discipline Inspection Committee of these organs.

The major tasks set forth by the conference are as follows: In line with the disposition of the party Central Committee and the provincial party committee, we should continue to implement the line, principles, and policies defined since the 3d Plenary Session of the 11th Central Committee, should continue to uphold the four cardinal principles and oppose bourgeois liberalism, and should persist in reform and renovation. In light of the characteristics of the organs directly under the provincial party committee, and in close combination with the reality of economic construction and various reforms, we should further strengthen ideological, organizational, party style, and party discipline construction, should improve and strengthen ideological and political work, comprehensively improve the expertise of party members, cadres, workers and staff members, step up the fighting capacity of party organizations, and ensure the smooth progress of reform and the fulfillment of various tasks.

The conference called on the vast number of party members of the organs directly under the provincial party committee, party-member leading cadres at all levels in particular, to work hard with one heart and one mind in order to make new contributions to building the two civilizations and greet the convocation of the 13th party congress with outstanding achievements.

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CSO: 4005/613

HEBEI PEOPLE'S CONGRESS STANDING COMMITTEE MEETING OPENS

SK060407 Shijiazhuang HEBEI RIBAO in Chinese 18 Mar 87 p 1

[Excerpts] The 26th Standing Committee meeting of the 6th Hebei Provincial People's Congress opened in Shijiazhuang on the morning of 17 March.

Sun Guozhi, chairman of the provincial People's Congress Standing Committee, presided over the meeting. The main items on the agenda of the meeting are to examine and discuss the draft work report of the provincial People's Congress Standing Committee, "the (draft) provisions on land management," and "the (draft) trial regulations on town, township, collective, and individual mining industries"; to hear the report on the situation of implementing the 1986 national economic and social development plan and the 1987 draft plan and the report on 1986 final accounts and 1987 draft budget both delivered by the provincial government; and to adopt the decision on the schedule for convening the Fifth Session of the Sixth Hebei Provincial People's Congress.

Attending the meeting were vice chairmen of the provincial People's Congress Standing Committee, including Wu Qingcheng, Yue Zongtai, Zhang Zhenchuan, Liu Ying, Zhang Kerang, Wang Yu, Han Qimin, Du Benjie, and Wang Youhui. Attending the meeting as observers were Hong Yi, vice governor of the provincial government; Wang Yugong, vice president of the provincial Higher People's Court; and Liu Zhiqi, chief procurator of the provincial People's Procuratorate.

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CSO: 4005/613

HEBEI PEOPLE'S CONGRESS STANDING COMMITTEE MEETING ENDS

SK072242 Shijiazhuang HEBEI RIBAO in Chinese 22 Mar 87 p 1

[Text] The 26th Standing Committee meeting of the 6th Hebei Provincial People's Congress ended in the provincial capital of Shijiazhuang this afternoon.

The meeting decided that the fifth session of the Sixth Hebei Provincial People's Congress will be held in Shijiazhuang on 19 April.

The meeting adopted in principle the draft work report of the Hebei Provincial People's Congress Standing Committee and authorized the meeting of chairman and vice chairman to revise and finalize the draft report after the meeting in line with the proposals put forward by the committee members, and to submit the reports to the Fifth Session of the Sixth Provincial People's Congress for examination and discussion.

This Standing Committee meeting conscientiously examined and discussed the draft method for land management in Hebei Province. They unanimously maintained that it is imperative to formulate such a land management method. Some committee members maintained that the land management issue is very important, for it involves thousands of households and many sectors, such as the urban and rural construction. The situation in land management is very complicated. They suggested that efforts be made to submit the method to the fifth session of the sixth provincial people's congress for examination and discussion. This suggestion was adopted after being studied by the meeting of chairman and vice chairmen.

The meeting initially discussed the draft regulations for managing collective or private mining units, heard and discussed a report on the fulfillment of the 1986 Hebei provincial economic and social development plan, and on the draft 1987 plan; and a report on the fulfillment of Hebei Province's 1986 financial accounts and on 1987 budgetary estimate.

The committee members offered many constructive opinions and suggestions. These two reports will be revised by the provincial government in line with the suggestions of the committee members after the meeting and will be submitted to the fifth session of the sixth provincial people's congress for examination and discussion.

During this Standing Committee meeting, responsible comrades of various city people's congress Standing Committees who were attended the meeting and

nonvoting delegates were invited to a forum to exchange views and experiences in strengthening leadership over the province's county and township end-of-term elections.

The meeting adopted a decision to approve Comrade Han Zelin's request to resign from his post as member of the Standing Committee of the Sixth Hebei Provincial People's Congress, and other matters on the appointment and removal of personnel.

Today's meeting was attended by Sun Guozhi, chairman of the provincial People's Congress Standing Committee, and Yue Zhongtai, Liu Ying, Zhang Kerang, Wang Yu, and Han Qim, vice chairmen of the provincial People's Congress Standing Committee.

Liu Zhiqu, chief procurator of the provincial People's Procuratorate, Wang Yugong, president of the provincial People's Court, responsible persons of the relevant provincial government departments, and responsible persons of the various departments and committees of the provincial people's congress Standing Committee, and the people's congress Standing Committee of five cities under the direct jurisdiction of the provincial government, attended the meeting as nonvoting delegates.

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CSO: 4005/613

HEBEI LEADER REVIEWS PROGRESS IN ANTILIBERALIZATION STRUGGLE

HK280137 Shijiazhuang Hebei Provincial Service in Mandarin 0000 GMT 28 Mar 87

[Text] Li Wenshan, deputy secretary of the provincial party committee, said at a provincial conference of prefectural and city party committee propaganda department directors yesterday that the struggle against bourgeois liberalization is developing healthily throughout the province, and has already yielded initial results. The people of the province have further strengthened their confidence in upholding the four cardinal principles and adhering to the policy of reform, opening up, and invigoration. Economic reforms are continuing to deepen, and the national economy is growing steadily. The minds of the students at institutes of higher education are tending to settle down. There is still more healthy and lively situation in scientific and technological research and in exploring styles in literature and art.

Li Wenshan said that the tendency of inflating the struggle against bourgeois liberalization still exists, and it is necessary to guard against erroneous leftists methods such as making everyone pass the test. However, we must pay even more attention to the fact that some of the cadres and masses have the notion that the struggle is no concern of theirs. There is slackness and sluggishness. The party committees at all levels must attach sufficient importance to these problems. Through propaganda work, we should enable people to understand the long-term nature and complexity of the struggle against bourgeois liberalization, and guard against leaving the task half completed and doing things in a superficial manner. We must summon up resolve to carry out this struggle without any loss of energy.

In his speech, Li Wenshan elaborated on the importance of training and building a contingent of Marxist theorists. He pointed out: The central cardinal link in the party's ideological and theoretical building is the building of a contingent of Marxist theorists. And the cadres on the ideological front can be described as the main force of this contingent. Hebei has 18,000 cadres on the ideological front. Generally speaking, their quality is quite good. However, the standard of this contingent is very far from meeting the demands of the tasks of the ideological front. We must take effective steps to train and improve them.

1. It is necessary to get a good grasp of studying political theory. At present it is necessary to study the books prescribed by the central authorities, "uphold the four cardinal principles and oppose bourgeois liberalization," and Comrade Deng Xiaoping's "Building socialism with Chinese characteristics."

2. Further sum up and deepen the experiences of various localities in training and improving the contingent of theorists. Through summing up, applying, and popularizing these experiences, we should ensure that they play a still greater role in the work of cultivating and improving the quality of the contingent of theorists.

3. In a number of provincial units and the lecture groups at various levels, we should organize groups for writing theoretical articles to refute the theories of bourgeois liberalization, propagate Marxism and improve the theoretical quality of the cadres and masses throughout the province.

Speaking on the tasks of propaganda work in Hebei this year, Li Wenshan said that we must focus on three tasks centering around the general demand on economic work for this year proposed by the State Council's conference of governors: 1) Handle correctly the relationship between production and construction and resolutely follow the path of mainly relying on internal factors to expand reproduction. 2) Launch an extensive drive to increase production and practice economy and increase revenue and cut spending, and promote a mood of building the country with hard work and thrift, making greater contributions, and strictly observing discipline. 3) Continue to deepen the reforms; basing the effort on reality, we should deepen the propaganda in the policies of reform, opening up, and invigoration.

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CSO: 4005/613

HEBEI RIBAO STATES OPPOSING LIBERALIZATION LONG TASK

HK020209 Shijiazhuang Hebei Provincial Service in Mandarin 0000 GMT 2 Apr 87

[Report on 2 April HEBEI RIBAO Commentator's Article: "Opposing Bourgeois Liberalization Is a Long-term Struggle"]

[Text] In the current struggle against bourgeois liberalization, the rampancy of this ideological trend has started to be reversed, due to the fact that we have seriously implemented the CPC Central Committee's circulars and (?documents). It can be said that the climate has changed and the trouble is over. However, we must also realize that this is an extremely arduous and complex struggle that must be waged for a long time.

The article points out that upholding the four cardinal principles and opposing bourgeois liberalization is not something that is just starting today. Our party has always taken a firm and clear-cut stand in this struggle. Back in March 1979, at the meeting to discuss principles in the party's theoretical work, Comrade Deng Xiaoping for the first time explicitly proposed upholding the four cardinal principles as a fundamental issue in building and governing the country. This was in light of the ideological trend of bourgeois liberalization that had emerged at that time. At the central work conference in December 1980, Comrade Deng Xiaoping went further by proposing that we should criticize and oppose ideas of worshipping capitalism and advocating bourgeois liberalization. In July 1981, Comrade Deng Xiaoping said that the core of bourgeois liberalization is to oppose party leadership. He stressed that we cannot indulge in bourgeois liberalization.

Later, in the documents of the 12th Party Congress, the CPC Central Committee decision on [phrase indistinct], the documents of the national conference of party representatives, and the resolution of the 6th Plenary Session of the 12th CPC Central Committee, the CPC Central Committee repeatedly expounded on the contents of bourgeois liberalization and the importance of the struggle against it.

Following the student unrest last winter, the CPC Central Committee promptly took a series of measures, with the result that the serious rampancy of bourgeois liberalization has started to be reversed, and the smooth development of this struggle has been ensured.

The article says: The practice over the past 8 years and more proves that opposing bourgeois liberalization is not something that can be fundamentally settled through one or two rounds. It will run through the entire process of reforms and opening up. This is because the emergence of bourgeois liberalization as an ideological trend is not accidental; it has a complex international background and profound social roots at home. [passage indistinct]

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NEI MONGGOL'S BU HE SPEAKS AT DISCIPLINE INSPECTION CONFERENCE

SK020758 Hohhot Nei Monggol Regional Service in Mandarin 1100 GMT 1 Apr 87

[Text] In his speech at the regional discipline inspection work conference which ended on 1 April, Bu He called on party committees at all levels to conscientiously strengthen leadership over the improvement of party style and to resolutely, healthily, and sustainedly conduct the struggle to oppose bourgeois liberalism in line with the principles of the central authorities.

He said: The improvement of party style plays a key role in building the two civilizations. The situation characterized by stability and unity will not be consolidated or developed, and it is impossible to smoothly carry out reform and economic construction, if we fail to improve party style. The regional party committee has clearly defined that developing animal husbandry through planting trees and growing grasses is a breakthrough for the region's economic work and the improvement in party style is a breakthrough for party building. Thus, the region should focus its work on grasping the improvement of party style.

Bu He said: The central authorities set forth that two great matters that must be achieved this year. First, the political front should adhere to the four cardinal principles and oppose bourgeois liberalism. Second, the economic front should compress the overheated activities and carry out the campaign of increasing production, practicing economy, increasing revenue, and reducing expenses. The Central Discipline Inspection Commission also defined adhering to the four cardinal principles and opposing bourgeois liberalism as important tasks in straightening out party style. Thus, we should enthusiastically carry out the struggle in line with the guidelines of the central authorities.

He pointed out: Strengthening supervision within the party is an important content in the improvement of party style. As responsible organs for supervising affairs within the party, discipline inspection commissions should earnestly assume their duties.

Bu He said: Leading bodies of party committees at all levels should first undertake the work of strengthening the supervision within the party to gain experiences in a step-by-step manner. This year we must make efforts to grasp the work in the following few fields:

First, persist in the principle of democratic centralism and carry out collective leadership.

Second, hold meetings on the leading bodies' democratic life.

Third, perfect the system of organizational life and strengthen the political, ideological, and principled nature of party activities.

Fourth, create conditions for making party members accept regular supervision by the masses.

Bu He called on party committees and leading party groups at all levels to support the work of discipline inspection commissions and called on comrades of the discipline inspection commissions at all levels to ceaselessly upgrade their ideological and political awareness, to resolutely and boldly conduct work in line with the regulations on their duty set forth in the party constitution, to make discipline inspection work really become the main force to promote and protect reform, and to make contributions to realizing a fundamental turn for the party style.

The conference opened in Hohhot on 27 March. Attending the conference were leading comrades, including Qian Fenyong, Wen Jing, and Liu Yunshan. Also attending the conference were more than 160 people, including responsible persons of discipline inspection commissions of various leagues, cities, large enterprises, universities and colleges in Hohhot; and responsible persons of discipline inspection organizations of regional-level organs and departments.

The conference reviewed the region's party style rectification work carried out last year, analyzed the current party style situation, and discussed work for 1987.

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CSO: 4005/613

SHANXI CENTRAL PROPAGANDA LEADER ON LITERATURE, ART WORK

HK220543 Taiyuan Shanxi Provincial Service in Mandarin 2300 GMT 21 Mar 87

[Excerpts] He Jingzhi, deputy director of the CPC Central Committee Propaganda Department, said on 21 March at a meeting of prefecture, city, and county propaganda department directors convened by the provincial party committee that in the new historical conditions, it is essential to strengthen Marxist guidance over literature and art work and party leadership over this work, maintain the orientation of literature and art in serving socialism, and bring into play the role of literature and art in building the two civilizations.

Comrade He Jingzhi said: Opposing bourgeois liberalization is related to the prosperity or decline of socialist literature and art, and has an extremely important bearing on the building of socialist spiritual civilization. We must do a good job of our work to ensure that the literature and art workers can understand the importance and necessity of this struggle, and that they will uphold the party's double-hundred guiding principle for literature and art and boldly create good spiritual food for the people and society.

Provincial party committee secretary Li Ligong also spoke at the meeting. He said: The situation in the province has developed very well since the 3d Plenary Session of the 11th CPC Central Committee. This could not have been achieved without the efforts of the comrades on the propaganda front.

He stressed: Grasping the two main tasks and doing a good job in propaganda work are closely related to each other. The deeper the development of reforms, opening up, and invigoration, the more necessary it is to uphold the four cardinal principles, step up ideological and political work, and unfold the struggle against bourgeois liberalization. We must seriously study the new characteristics and methods of ideological and political work in the new period of history and step up education for the cadres in theoretical studies.

He Jingzhi and Li Ligong encouraged the participants to study well. After returning to their work units, they should be concerned for reform and take part in it and make contributions to building the two civilizations.

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CSO: 4005/613

TIANJIN MAYOR SPEAKS AT GOVERNMENT PLENUM

SK240320 Tianjin TIANJIN RIBAO in Chinese 6 Mar 87 pp 1-2

["Text" of speech by Tianjin Mayor Li Ruihuan at the plenary session of the Tianjin Municipal People's Government: "Deepen Our Understanding, Enhance Our Consciousness"--date not given]

[Text] Fellow comrades:

The two draft decisions made by the municipal government concerning improving the living standards of the urban and rural people in 1987 have just been read out. I hope that comrades participating in this plenary session will conscientiously study and carefully plan for implementing these two decisions, just as they did in the past, in order to do the 20 actual things for this year in a still more positive and proper manner with still greater results. Now, I want to speak about my opinions on further enhancing the masses' consciousness in doing actual things.

1. Remain Essentially the Same Despite All Apparent Changes

This year the party Central Committee has set forth the decision of opposing bourgeois liberalism in the political sphere and restricting the overheated atmosphere in the economic sphere. This decision is completely accurate and has been made in a timely manner, and thus should be implemented conscientiously and effectively. With an aim to restrict the atmosphere, the central authorities will release a relatively large sum of funds from our municipality, which will force us to cut expenditures in all fields. Under such a situation, some comrades are wavering from the decision on doing actual deeds for the masses, which we have upheld for the past few years. I think this is an issue of major significance. This situation indicates that the idea of wholeheartedly serving the people has not yet taken root in the minds of some comrades.

Deciding our work principles in line with the actual situation constitutes one of our principles. Principles must be changed along with changes in the actual situation. In doing practical deeds for the masses, we must act according to our capability and proceed from reality, and the content, scope, and level of this work must be geared to the changes in the practical situation. Wholeheartedly serving the people is the purpose of our party and is decided by

the party nature. Existing together with the party life, this purpose cannot be changed so long as the Communist Party exists. For instance, we should not find an excuse to change serving the people from wholeheartedly to halfheartedly and even to falseheartedly. Serving the people halfheartedly or falseheartedly means a degeneration of this purpose.

Some comrades object to the method of publishing a tangible thing before doing it, because they maintain that this method "has the nature of making a promise and will lead to passivity if the published things cannot be done smoothly." This idea is quite reasonable. It is true that some things, particularly those things about which we have no certainty of success, cannot be published before doing them. However, for some things, publishing them before doing them is beneficial. For instance, it can provide leaders with a definite goal and then restrain their work; it can inspire the masses by giving them good prospects; it can help the masses conduct supervision and the leaders conduct investigation; and it is conducive to issuing orders to various fields and mobilizing them to fight in coordination. Meanwhile, fulfillment of the things published before will win confidence among the masses and create conditions for other, future work. Without doubt, it is very difficult to fulfill all things published before. This demands us to be careful and meticulous in making arrangements before publishing something, and to work conscientiously after publishing it. Publishing something before doing it and striving to fulfill it reflect the good planning, farsightedness, and determination of our leaders. This is entirely different from the situation of arbitrarily making a promise and refusing to honor one's words. Whether or not a thing should be published before doing it is simply a question of method; however, whether or not we should do tangible things for the masses is a matter of great significance. Our methods can be many and varied and can also be changed; however, the party purpose must be upheld firmly and resolutely and should never be changed. This precisely means that we should remain essentially the same despite all apparent changes.

2. Herein Lies Our Strength

All departments want to do more work as quickly as possible. This is a good intention. However, the limited funds and forces cannot satisfy the intention of all departments and will bring about some difficulties for them. Regarding this, some comrades have suggested to do fewer tangible things for the people in order to alleviate the contradictions in various fields. This suggestion is comprehensible. In fact, the items covered by the 20 things for the people this year are fewer than the planned ones. In terms of this issue, some comrades erroneously maintain that the increase or decrease in the number of items for serving the people's livelihood is of no importance. Actually, that is not the case. If we decrease the items for serving the people's livelihood by too large a margin, the masses will be unhappy; and if the masses are unhappy, our work as a whole will be confronted with serious problems.

To successfully fulfill the tasks this year, we indeed have many problems and difficulties. As for the issue of how to deal with these problems, to overcome these difficulties, and to fulfill these tasks, we should also discover a large

outlet. So far as I know, the outlet for making a success in this regard lies in heightening the morale and spirit of the vast number of people and displaying their courage in overcoming the difficulties and their will in making China prosperous. This represents the "celestial spirit" of doing things, which has been often mentioned by the municipal people. In reviewing our work achievements, we may ask the question why the municipality has created such an excellent situation over the past few years and has easily done things. Can we answer this question by saying that we have congenital and excellent external conditions? No, of course not. However, the answer actually is that the municipal people have fostered the spirit of self-respect, self-improvement, and self-confidence in the course of building the four modernizations and improving their surroundings and that the masses from top to bottom throughout the municipality have created a situation full of unity and progressive morale. As Comrade Xiaoping said well, "things will be done easily or well when the masses are happy." The reason why such enthusiasm of the masses has been brought into play is that we have wholeheartedly and unswervingly done practical deeds for the masses over the past few years. This means that if you do practical deeds for the masses, the masses will support you, and that the less service you render to the masses, the less support you will receive from them. In such a circumstance as this year's, comrades can imagine that without the people's ease of mind and support, how can we make a success in our work and have our many things done well? We are historical materialists and should acknowledge that the masses are the masters of the history on whom the existence and development of society ultimately depend. The masses are most likable since they have not made high demands on us though they actually have many practical difficulties. The masses are most honorable because they have inexhaustible power and are able to create social wealth. The masses are most respectable because they can make those who have offended them fall from power. Therefore, we must stay sober-minded and have a complete and correct understanding of this point.

Efforts should be made to bring the enthusiasm of the vast number of people into the fullest play and to give rein to their enthusiasm in a reasonable manner. This represents the basic idea of our work done over the past few years and our basic experience gained in scoring achievements in various fields. At any time and on any occasion, we have first thought of nothing but the masses and "their working conditions, welfare, living experience, and morale." Of course, we have also not denied or ignored their problems in other aspects, such as funds, materials, and job arrangements. We have upheld the principle of attaching importance to all issues and problems and earnestly and satisfactorily dealing with them. However, we have given first priority to the problems of the masses because only by successfully dealing with these problems can we better solve the problems in other fields. Marx and Engels said that historical activities are the cause of the masses. Lenin said that creative socialism is often founded by the masses. Stalin said that we will lose all power and be a mere skeleton, if we are divorced from the masses. Chairman Mao said that the masses are genuine heroes. All of these are the basic viewpoints of Marxism and the golden sayings of running the country and making the country prosperous. We must keep them firmly in mind at all times.

3. The Essence of Democracy

During a recent inspection tour in Tianjin, Comrade Bo Yibo pointed out that doing some visible and tangible things for the people and reflecting the will of the people every year manifest the essence of socialist democracy. Old Bo's speech was very profound and had major theoretical and practical meanings. In short, socialist democracy is aimed at fully reflecting the wishes of the masses, enabling the broad masses of people to understand the major events of the state and to actively participate in managing state and social affairs through various forms and channels, effectively supervising the party and government personnel at all levels, and fully manifesting the democratic rights of the masses in the political, economic, and other social sectors. The process of persisting in doing things for the masses precisely manifests this spirit. First, we should stress respect for the wishes of the masses while doing tangible things for them. Before deciding on what things we are going to do for the masses, we should extensively solicit opinions from them through various channels. For example, we should directly discuss affairs with deputies, display the role of the consulting committees, conduct investigations among households, pay attention to mass media, conscientiously treat people's letters and visits, and conduct investigations to prove that all policy decisions are made after fully soliciting opinions from the masses. Second, persisting in doing tangible things for the people, we should rely on the strength of the masses. Over the past few years, we have been adhering to the principle of building the cities through the efforts of the people and relying on the efforts of the people while doing things in their favor, and have fully displayed their initiative, enthusiasm and creativity and relied on their wisdom and strength to build their hometowns and improve their livelihood. This move not only helps solve many difficulties in financial and material resources and helps manage many difficult things, but also enables the masses to foster a democratic ideology of being masters of their own destiny through participating in hard labor, and to intensify their sense of responsibility of being masters of the state. Third, doing [word indistinct] things for the people, we should let them receive substantial benefits. When doing solid things, one of the basic principles we must implement is to bear the majority of the masses in mind, to proceed from the needs of the majority, to fight for the interests of the majority, and to enable the broad masses of people to modernize, enrich, and improve their livelihood along with the unceasing development of the four modernizations drive. Through our unremitting efforts, we have handled a host of urgent, difficult, and beneficial things, and the people have received substantial benefits and personally sensed that the party and government personnel have exerted their utmost efforts to work for them. Fourth, when doing solid things for the people we should receive supervision from them. In the course of doing tangible things for the masses, we should strive to create favorable conditions, let them fully enjoy the right to exercise and participate in discussing political affairs, and place our work under their supervision. Over the past few years, a host of mass criticisms and suggestions have helped us avoid making many mistakes.

Facts show that the process of doing tangible things is the process of implementing democracy. The more we exert strenuous efforts in doing solid things, the less we practice bureaucracy, the clearer the relations between being a master or a servant are, and the more obvious the manifestation of the essence of socialist democracy is.

4. The Most Important Thing Is To Ease the People's Sentiments

During their inspection tours to Tianjin, several central leading comrades once said that when the people are happy, all things will be easily handled. This profoundly reflects that the people's sentiments are extremely important. As the old saying goes: China's situation affects the people's sentiments. When the people enjoy peace of mind, all things will be all right. And when things are all right, all people will be happy. Over the past few years, the people of Tianjin have responded to the calls of the party and government, shared the difficulties of the state on their own initiative, and correctly treated some undesirable things. Such a good situation is caused by our efforts to often pay attention to the feelings of the masses, unceasingly ease their minds, and foster a good popular style and moral in the municipality.

The essence of the so-called morale of the masses is the issue concerning their immediate interests. Without settling the practical problems cropping up among the masses and steadily improving material and cultural standards, it is very hard for us to comprehend the masses' morale. We may recall how Tianjin was several years ago when the masses did not have peace of mind but were full of strong and numerous complaints because they were hard-pressed to make a living and suffered the man-made calamity of the "Cultural Revolution" and the natural disaster of earthquakes. The idea of heightening the people's spirit through doing practical deeds for them was put forward under such circumstances. Practice has proven that such an idea is correct. Over the past few years, we have upheld the principle of doing the things that benefit the majority of the people, enabling more and more people to have peace of mind and to enjoy practical benefits. We have upheld the principle of doing things urgently needed by the masses, dealing with the problems strongly complained about the people, enabling the beneficiaries to have peace of mind, and winning much sympathy and support from the people. We have upheld the principle of doing things with a long-term role, enabling the masses to have greater hopes, and consistently maintaining the mental state of continuously seeking study and actively making progress. We have upheld the principle of doing things favorable to the drive to build the spiritual civilization, continuously improving the people's quality, and gradually fostering a fine social morale and mental outlook. We have also upheld the principle of doing what we can do, enabling the masses to discern the efforts made by the government and to understand the state's difficulties, and fostering the fine social morale of waging arduous struggle and taking the entire situation into consideration. Simply because of the good deeds scored every year, the masses were able to extricate themselves from many worries and fears and to be absorbed in conducting various works by bearing conditions and possibilities in mind. They were able to discern the sincerity, determination, and capability of the government in doing deeds for them by witnessing changes in their immediate interests and by witnessing the restoration of the lost good relationship between the party and the masses as well as between cadres and the people--a fine tradition to be carried forward again--and the gratifying situation in which the people throughout the municipality united as one in building the four modernizations.

Generally speaking, the current morale of the people throughout the municipality is good. However, there are still many problems and many trifling complaints among the general contentment. Their more general expressions are complaints about price fluctuations, repugnance of erroneous party style and social morale, dissatisfaction with the wide gap between different incomes, and complaints about the slow pace of dealing with the pressing problems of their livelihood. Meanwhile, some persons have developed some bad ideas of being "devoid of gratitude" which also reflect one of the expressions mentioned above. If we attach no importance to them, do not deal with them satisfactorily, and leave them unchecked, these problems will exert a tremendous negative influence and may bring about damage to the excellent situation industriously created by us. The municipal party committee has put forward that efforts should be made to regard as a major task the work of straightening out the people's morale this year. We hope that we will be able to enhance our consciousness in doing things that have importance for the entire situation, to conduct the work deeply and painstakingly, and to resolutely refrain from being careless.

5. Pay Attention to the Two Results

Over the past few years we have done a great number of practical deeds for the people and the majority of them concerned the people's livelihood, urgently needed by the people. At first glance, these deeds seem to be concerned with the construction of the spiritual civilization. However, by examining them carefully, some of them cannot be put into one category or another and many of them have a dual purpose, such as consolidating or repairing buildings, streets, and historical and ancient relics, building parks and green belts, and afforesting small districts. These deeds provide beautiful surroundings for the people and are favorable to molding the people's temperament and to encouraging the people to aim high and to heighten their affection of cherishing their hometown and the motherland. Judging from this point, these deeds concern the construction of the spiritual civilization. There are also some deeds that concern the building of the spiritual civilization and the work of creating conditions for the construction of spiritual civilization, such as formulating and implementing the "citizens' pledges"; putting forward the provisional of "do's and don'ts" for various industries and trades throughout the municipality; and urging the "window" units on the fronts of commerce, service, medical and public health, and public traffic to do a good job in conducting education on professional ethics and to foster their own new work style. As another example, the deeds of improving or building schoolhouses, expanding or building hospitals, and building additional television stations for literary and art programs are not only those urgently needed for the people's livelihood but are also those that can create material foundations for the construction of the spiritual civilization. Therefore, doing practical deeds for the masses represents both construction of the material and spiritual civilizations.

Judging from the present situation, we will still encounter some problems after we have built both spiritual and material civilizations by pursuing solid activities. It will be easy to score achievements in building a material civilization because of the visibility of our accomplishments. However, to score achievements in building a spiritual civilization will be more difficult.

When we do good for the people, we often hope for quick results. Therefore, we must not be dilatory in our actions or quarrel over trifles. Generally speaking, it is correct to deal with urgent matters quickly. However, this could easily cause other problems. When we simply pursue high targets and progress, we could become so tied up with work from morning until night and become so tired that we do not have time to think about what is spiritual civilization and what is material civilization. It is also right to advocate pursuing solid activities with genuine efforts. Actually, the word solid means doing things in a down-to-earth manner. If we depart from this, what we are doing is false and intangible and things will not be handled well. The word solid does not mean to negate the spiritual and theoretical essence and to depart from theoretical, ideological, and spiritual guidance. Solid activities does not mean practicing the routine. In this sense, we indeed have the shortcoming of failing to discuss principles or ideological guidelines when dealing with concrete matters and failing to grasp spiritual civilization along with material civilization. We have achieved some successes and have many things of value. However, due to our failure to pay attention to ideological gains and sum up experiences and our workstyle of acting without caring about the results or knowing the reasons, we cannot make progress after fighting each battle. Therefore, in the future, when pursuing solid activities, we should further strengthen the spiritual civilization, and grasp the achievements in building the two civilizations. Whenever we do something, we should pay attention to grasping the spiritual civilization and manifest it throughout the entire process of our work, from initial planning, the formulation of targets, the study of methods, and the implementation of plans, to summing up work experiences and popularizing achievements? We should improve ourselves with solid activities on behalf of the masses, train cadres, build up contingents, accumulate experiences, and see to it that we are able to assume the tasks of building the two civilizations, improve our skills in these two fields, score achievements in building the two civilizations, and effectively carry out all fields of work.

6. Do a Good Job in Conducting Education in Two Fields

When we say conducting education in two fields, we mean first to educate the cadres. We should repeatedly stress that cadres should wholeheartedly, strenuously, and unremittingly perform solidly for the people and meet high standards while doing things for the people. Second, we should educate the masses to make full allowances for the difficulties of the state, to consciously give consideration to the entire situation, to refrain from pursuing quick results, and to set low demands for personal benefits. This move allows the functionaries to do their best and those who have benefited to become satisfied and enables them to promote each other and manage things with concerted efforts.

This year we should continue to persist with this way of doing things, and do our work more intensively and meaningfully in line with the new situation. We should extensively and deeply conduct education on hard labor and plain living and enable the masses to understand the national conditions and our present economic situations, consciously work hard and practice economy, and

exert vigorous efforts to make the country prosperous. Our's is a big country with a large population, but also a poor country plagued by long-term colonialists and imperialist aggression and bullying. Although we have experienced earth-shaking changes over the past 30 years and more since liberation, our foundation is still weak and our economic, scientific, and cultural levels are backward because of our large population. These are our basic national conditions. When we think about problems and manage such things as improving the living standards of the people, we should not deviate from the national conditions or set excessively high and urgent demands. Historical experience shows that doing things in a rushed manner will cause a boat to capsize and walking too quickly will cause one to make a false step; finally, the interests of the masses will be harmed. We should make the masses understand that we began our national construction amid a situation in which the country was plagued by long-term imperialist and feudal plunder and oppression and amid the ruin of wars which lasted for scores of years. The foreign environment has created great difficulties for our economic construction. However, the great achievements and progress we have made are obvious to all. Basically, we have solved the food problem for the millions of Chinese people which governments of older generations failed to achieve. Many foreign people maintain that this is not a simple achievement, but an amazing one--a miracle. We do not object to people making comparisons. However, we must pay attention to the comparable nature of different situations. We should guide the masses to see not only the differences between our country and developed capitalist countries, but also to correctly analyze the reasons that have caused such differences. Capitalism developed in Western Europe and North America over several centuries, and in Japan for more than a century. Their economic development and the rich material wealth they have achieved today have been built on the basis of the hard labor of their working people at home and external plunder over the past few centuries. The socialist countries first won their victories in areas where capitalism has weak links and where the productive forces are low; their economic foundations were comparatively poor. Our historical starting point differs from the capitalist countries. Our present living standards are indeed not as good as some developed capitalist countries. However, we should never negate the superiority of socialism because of this reason; still less should we attempt to use a few years of time to eliminate the big differences formed historically since over the past few centuries. We should firmly foster the ideas of long struggle and pioneering our cause through hard labor.

We should also educate the masses and make them understand that living standards can be improved only along with the gradual development of production. The purpose of attending to production, which is to improve living standards and do a good job in production, is the foundation for improving living standards. Without improving the productive forces, we cannot begin to talk about improving living standards. If we want to do more things to improve the people's living standards, we must strive to do more in production. At present we are in a stage of pioneering the socialist modernizations cause; we require a great amount of funds for construction. If we merely stress our needs at the expense of our economic strength and possible situations, we will affect not only the entire

economic construction cause but will also cultivate the ideas of seeking ease and comfort at the expense of pioneering our cause, and finally, we will harm the interests of the people. Therefore, we should do solid things with genuine efforts. By no means should we arbitrarily make promises, and still less should we blindly publicize "high consumption" and raise the "appetite" of the people. The main purpose of our stress on doing solid things for the people is aimed at using the limited amount of funds to run public welfare undertakings, to increase collective welfare facilities, and make more people to enjoy benefits. On no account should we blindly pursue wage increase, more bonuses, and the expansion of personal consumption funds. This is one of our important experiences in doing solid things, and we must persist in it in the future.

At present, reform is undergoing a process of replacing the old systems with new systems. Frictions and contradictions of one kind or another in the relations of interests of various sectors will surely emerge. We must be mentally prepared for this. We should educate the masses and make them understand that generally speaking, reform will surely bring material benefits for the people; however, it is impossible to make all reform measures bring instant results and notable economic benefits for each and every member of society. We should induce the masses to consciously overcome the narrow minded ideas of using the success or failure in their immediate interests to judge the success or failure of reform and to decide on their own attitude towards reform.

All in all, our contradictions can be regulated. It is necessary to strengthen education among the masses of cadres. However, different methods should be adopted for different persons. If we indiscriminately adopt the same method, it will be impossible for us to bring the relations between various sectors into better balance. Perhaps we may even intensify such contradictions. This point must be fully attended to.

7. Relying on the Efforts of the People to do Things in Their Favor

According to China's situation, if we are to improve the people's living standards under the present circumstances of a shortage of state funds, we must persist in building the cities through the efforts of the people and relying on their own strength to do things in their own favor, mobilize the forces of all quarters, strive to make more people participate in national construction, and urge the rich to give money, the abled to contribute labor, and the poor and those who cannot participate in labor to offer suggestions. As I have often said, one of our country's major characteristics is its big population. Many of our problems and difficulties are caused by the big population. To solve these problems and difficulties, we must strive to think about how to make use of such a huge population, which constitutes one of our difficult problems and favorable conditions. Practice shows that persisting in this point will be conducive to not only changing the people's habits of relying mainly on state efforts and doing all things and solving all financial and material problems with the help of the higher authorities, but also to educating and inspiring the people in the course of doing solid things, making them treasure more their work achievements, and fostering the good social habit of cherishing one's hometown and showing concern for public welfare undertakings.

By relying on the people to develop undertakings for the people, we mean, first of all, to mobilize forces from all quarters of society to develop the undertakings which the masses need urgently, and which will benefit the public on a long-term basis. This includes correctly handling the relationship between the partial and overall interests, and the sacrifice of the former to support the latter when they contradict with each other. This includes giving a green light and providing conveniences to, resolving difficulties for, and taking the pressure off the projects of the whole municipality, and the major events in the people's lives instead of creating obstacles and trouble to, and making a profit and gaining extra advantage from them. This also includes giving play to the superiority of all units based on their own characteristics to provide equipment and technologies to, create public opinion for, or render moral support to the solid work for the people. "When everyone adds fuel, the flames rise high." Many of our major and difficult tasks have been accomplished through the concerted efforts and close coordination of all trades and professions and all households.

Relying on the people to develop undertakings for the people is also reflected in alleviating the construction fund shortage by raising funds in a proper manner. Many of our public welfare projects have been completed with the funds collected from the people plus some state subsidies. For instance, due to a reduction of the capital construction scale, there was a shortage of funds for the construction of the outer ring road this year. The municipal road construction command adopted the method of issuing construction bonds, and collected 50 million yuan of scattered idle funds in only 10 days. This not only ensured the scheduled completion of the outer ring road, its opening to traffic, and its early yielding of benefits, but also guaranteed the interests of the masses thanks to the method of paying back capital plus interest on schedule after borrowing money for 1 year. As has been proven in practice, raising funds to a proper extent can be accepted by the masses, and is in conformity with the guidelines of central instructions. Of course, we should be very prudent in taking specific methods and should act strictly according to policies, conscientiously adhere to the principles of voluntary participation, benefiting the masses and enterprises, making their burden rational, and obtaining government approval, and resolutely stop collecting funds from them in violation of their will and which exceeds their capacity.

Relying on the people to develop undertakings for the people also includes organizing the masses to participate in voluntary labor. Tianjin has achieved notable results in organizing mass voluntary labor to build large projects over the past few years. When inspecting Tianjin, several leading comrades from the central authorities fully affirmed its political and economic significance, holding that organizing the people to participate in some voluntary labor represents one of our superiorities, and also is a very good form of ideological and political work. We should encourage all departments and units to adopt this kind of spirit and form from now on. At present all enterprises and establishments have many things to be done, such as building public bath-houses, opening canteens, paving roads, and repairing walls. In the past, people were hired to do such work, and much money was spent. If they mobilize their staff members and workers to do this work in line with the principle

of doing work industriously and thriftily and make proper arrangements for it, it will be very good for their solving their own practical problems, improving their living environment and working conditions, reducing spending, and helping their staff members and workers cultivate the spirit of plain living, arduous struggle, and self-reliance. At present solving the housing problem is an urgent demand of the masses. I wonder if we can also adopt the method of voluntary labor to solve it. For instance, the workers' living quarters built in the early post-liberation period have become old and shabby. We may organize the people on a voluntary basis to dismantle the houses and then build single-story houses with the original materials in the original localities but make them better and larger, and supply them with gas and tap water. If the materials are not sufficient, the state may supply some to them, and if the areas are not sufficient, some houses may be built in other areas. I think the masses will accept this idea. I hope that you will give it a try.

8. Persistently Doing Work Industriously and Thriftily

Plain living, arduous struggle, hard work, and frugality represent the moral excellence of our Chinese nation, a fine tradition of our party, and a magic weapon for us to overcome difficulties and perform all our work successfully. In particular, the 20 projects to be undertaken this year have been defined with great determination after repeated study, and great efforts to balance the allocation of financial and material resources in the situation in which the overheated economic activities will be reduced, and the campaign to increase production, practice economy, increase revenues, and reduce expenditures will be carried out. First, the money for projects has not been easily collected, and if we spend it freely, we will have an uneasy conscience and will be opposed by the masses. Second, money is not abundant, and if we do not use it meticulously and in an economic manner, it may become inadequate, a deficit may appear, and projects may fall through. Third, hard work can make up for clumsiness, and frugality can cultivate a spirit of honesty. In this way, very good social conduct can be established, and the principle of building up the country and developing all our causes through hard work and frugality can take root throughout society and be carried forward.

This year we should strive to spend less money but to do more practical work. In line with our practice the past few years, we must grasp the following few points well:

First, we should make careful calculations and planning, proceed from reality while setting the scale and standards, and do things in line with the current economic situation and the current atmosphere. Over the past few years we have been strictly controlling the construction of office buildings, auditoriums and hotels. This year we should all the more forbid arbitrary construction. When we initiate a project, we must not merely pay attention to its scale or blindly copy foreign patterns to waste money. As soon as a project begins, we must grasp the work firmly and strictly, have a budget, final accounts and systems, and guard against spending money arbitrarily.

Second, we should carefully study ways to save money. We should not spend money for hiring workers if we can mobilize some people to participate in voluntary labor, and we should not buy new materials if one ones can still be utilized. Many usable bricks, tiles, and timbers from old houses have been sent to people as a present. In our capital construction projects in particular, we should grasp the whole process of design through hard work and thrift, starting from scale to standards, and from structure and patterns to interior design and the selection of materials. The construction units should try by every possible means to raise efficiency, shorten the construction time, lower construction costs, and guard against arbitrarily collecting additional charges. It is necessary to genuinely manifest the spirit of working painstakingly and selflessly for the people in our work.

Third, we should strengthen management. On the basis of curtailing expenditures, cutting down on the consumption of raw materials, and reducing costs, we should mobilize the masses to expose contradictions, find out where we have lagged behind, offer measures, plug loopholes, and practice strict economy. We should rigorously enforce the manage [as printed] system, resolutely check the unhealthy trend of arbitrary appropriation of funds, conscientiously grasp some exemplary cases, and commend or punish those persons involved in a big way. It is forbidden to cause a waste of funds while carrying out key projects.

Fourth, we should pool the coordinated efforts of all quarters. During the process of doing practical work, all units should simplify procedures, make contributions, and guard against disputing over trifles or seeking benefits. On the one hand, they should do their own work well and, on the other, they should offer plans and efforts to ensure key projects and to make the municipal work successful.

Hard work and thrift will lead us to success; wastefulness will lead us to failure. Hard work and thrift symbolize prosperity and development. Wastefulness is an ill omen of harming the country and the people. This has a vital bearing on the success or failure of the country. I hope that all people will pay full attention to it.

9. Exerting Genuine Effort to do Our Practical Work Well

We should do more tangible things in a down-to-earth manner. Otherwise, we will come to nothing. When we do good things we must have good methods; otherwise we will fail. For a long time, "those who have made a good start may not have a good ending, and those who are competent may not have achieved in everything." I think this is caused by their poor workstyle and wrong methods.

To do solid work, we must stress three important points: First, we must firmly grasp the specific workstyle. All practical things are specific matters. The word specific means to be specialized, diversified, and flexible. Doing things generally, we will be unable to understand them clearly: and failing to grasp things firmly and in a timely manner will make us leave something unfinished or even to fall through totally. Therefore, we must grasp things specifically

and grasp them through to the end. We should have a specific target, demand, responsibility and measure. In short, all things should be specific. Second, we should foster a workstyle of paying attention to actual results. When doing solid work, we must give up practicing formalism and flourishes. Therefore, when we manage a thing we must not pay attention to personal considerations, personal gains and losses, or flourishes. We should strive to exert genuine efforts to make the masses receive actual benefits. Third, we should foster the workstyle of advancing despite difficulties. In general, in doing practical things we will come across difficulties. Without a hardworking spirit and death-defying work enthusiasm, it is hard for us to achieve anything. A comrade from a certain district once said that when doing solid things for the people, we must work steadily and make progress through our hard labor. This means that when doing solid things we must exert strenuous efforts. I think such a statement is quite true. Working in a down-to-earth manner is the best way to make all our work successful. I hope all of you will not forget this.

In successfully doing solid work for the masses, the proper method is a problem, just as Chairman Mao said that the problem of bridge and ship should be solved in crossing a river. Over the past few years we have explored and created many good methods in doing solid work, such as voluntary labor, on-the-spot work meetings, delegation of power to the lower levels, and division of work with the responsibility defined. There is one method which has played a great role in our efforts to do solid work, but which has not been understood or grasped by many comrades. We call it a method of "grasping with comprehensive measures to yield comprehensive results." This is a method of carrying out comprehensive work and achieving comprehensive results by proceeding from comprehensive goals and taking comprehensive measures. It has been an important way for us to accomplish much major and difficult work. I hope that you comrades will conduct more study of it.

A city itself is a multipurpose, multi-layered, and highly comprehensive complicated organic body. Many of its things are reflected in various kinds of contradictions opposed and restrictive to one another, and in their relations and the unity of variety. Therefore, in dealing with the work of a city, we should adopt comprehensive viewpoints, be careful to avoid seeing things as isolated and static, and observe and study problems from various angles. Some things are of one nature within a certain scope, but become things of another nature in another scope. Some are a burden or waste material in one area but become a wealth or a useful material in another. Many things, when viewed in isolation, seem to have no way out but will have bright prospects when judged from comprehensive viewpoints. Take the planning for the outer ring road. Experts once assessed it as a daring plan, something also a "beautiful illusion" very difficult to realize. Thanks to our comprehensive viewpoints, many difficulties that the people could hardly imagine were overcome, and unbelievable speed was achieved. We dug a river along the road, providing not only earth to serve as the roadbed but also a channel for the city to drain off floodwater, and for the rural areas to breed fish and supply water for agricultural use. By planting fruit trees and digging fish ponds in coordination with agricultural restructuring, we could not only build a 500-meter-wide greenbelt around the city fairly

rapidly but also create favorable conditions for peasants to achieve affluence. By using large amounts of steel scrap and coal ash to pad the roadbed, we not only saved a great amount of investment but found a solution to a longstanding big and difficult problem in environmental protection caused by piles of steel scrap and coal ash. Judged from the present situation, the "beautiful illusion" will come true in not too long. Another example is that in improving and developing our urban construction in a comprehensive manner over the past few years, we have achieved many unexpected economic, social and environment benefits, killing many birds with one stone, by combining urban construction with economic development, combining urban construction with the solution of various difficult problems, combining construction of single projects with comprehensive development and utilization, combining new and renovation projects with improvement of the functions of the city, and combining the efforts to change the appearance of the city with those to build the spiritual civilization.

Of course, by adopting comprehensive measures, we do not mean adopting various measures at random; and by achieving comprehensive results, we do not mean achieving results in all fields, however minor they may be. Seeing things from a comprehensive viewpoint is a result of our understanding of the law of the essence of things. Such a skill cannot be gained without efforts. It comes from a comprehensive understanding of the situation, infinite pains in doing work, repeated practice, and the guidance of theory. I hope that you will study and try this method. It will be beneficial for your efforts to improve your skills and carry out work successfully.

10. The Important Thing Is the Forming of Consciousness

I have talked about nine points of work just now, but there is only one purpose, that is, to call on the comrades to constantly deepen their understanding, enhance their consciousness in doing tangible things for the people, and make the work of doing tangible things for the people become an atmosphere, a habit, a system, and a tradition.

The reason why I have repeatedly stressed this issue is that although we have drawn benefit from the work of doing tangible things for the people and have enhanced our understanding by a big margin, we still have a long way to go to truly form a consciousness, and many problems still exist in this field. For instance, when we have too many things to do and when our tasks are very arduous, we have frequently lost sight of the work concerning the people's daily life. When meeting with reproaches, we have frequently lacked our own definite views, and thus have been shaken by a certain different view and gossip. When meeting on sensitive matters which closely bear on the vital interests of the masses, we have frequently made decisions rashly and taken hasty actions because of external interference. When we have done some tangible things for the [word indistinct] which have delighted the masses, we have often been prone to feel satisfaction and thus stopped working hard. And when there are difficulties, we have often lacked courage to meet difficulties head-on, and have been reluctant to overcome them with all our heart and all our might. All these are a manifestation of lacking consciousness. Enhancing consciousness is a matter of major importance. Without a firm consciousness, we will be shaken by the mere rustle of leaves in the wind, and our good practice of unswervingly doing tangible things for the people will probably be given up halfway.

The issue of consciousness is, in the final analysis, an issue of political stand, ideology, and emotion, as well as an issue concerning world outlook. The most essential expression of the issue on stand, emotion, and world outlook lies in whether or not we have firmly fostered the concept of attaching primary importance to the people and the masses; whether or not we have regarded the interests and emotion of the masses as the first signal and the most important thing at any time and under any situation; and whether or not we have regarded the seeking of interests for the people as the starting and ending points of all our work. In short, it lies in whether or not we have given consideration to the people in doing everything. With such a firm stand and such warm emotion, we will never be self-satisfied with the work of doing tangible things for the masses, will never stop doing it, will never be frightened by difficulties, and will never waver due to gossip. On the contrary, we will be more eager to and be more adept at doing tangible things for the masses.

Consciousness will be gradually formed in the process of doing tangible things for the masses. Without doing tangible things, we will be unable to enhance our consciousness; and, of course, without a certain degree of consciousness, it would be difficult for us to do tangible things with success. These two things affect and supplement each other. We believe that so long as we pay high attention to this issue, conscientiously solve problems in this regard, and take active part in the practice of doing tangible things for the people, Tianjin's work of doing tangible things for the people will become better and better, and our undertakings will be full of prospects.

Fellow comrades! Today marks the birthday of Premier Zhou Enlai as well as the commemoration day in which Chairman Mao Zedong wrote an inscription for Comrade Lei Feng. We should learn from Comrade Lei Feng's glorious deed of rendering service to the people; should inherit Premier Zhou's lofty character of bending himself to the task of serving the people; should penetratingly launch the campaign of increasing production and practicing economy, and increasing revenues and cutting expenditures; should strive to fulfill all tasks together with the vast number of the masses; should make effort to build Tianjin into a flourishing, civilized, clean, beautiful, and modernized city; and should work hard for the fulfillment of our common ideal.

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YUAN BAOHUA ADDRESSES IDEOLOGICAL MEETING

OW250443 Beijing XINHUA Domestic Service in Chinese 1458 GMT 24 Feb 87

[By reporters Zhang Hongwen and Ma Ping]

[Excerpts] Tianjin, 24 Feb (XINHUA)--In the current struggle against bourgeois liberalization, urban factories and enterprises should concentrate on educating through positive examples in order to distinguish right from wrong and enhance understanding, said Yuan Baohua, vice chairman of the State Economic Commission and deputy secretary of its Party Group, at the third annual meeting of the China Society for Study of Ideological and Political Work of Workers, which opened today.

Yuan Baohua said: Party organizations at all levels on the economic front, including enterprises, must organize party members, cadres, and workers and staff to study the communique of the enlarged meeting of the Political Bureau and other relevant documents of the CPC Central Committee; the "Decision on Strengthening Education in the Legal System to Safeguard Stability and Unity" adopted by the NPC Standing Committee; and a series of important speeches by central leading comrades, especially by Comrade Deng Xiaoping, on adhering to the four cardinal principles and struggling against bourgeois liberalization. It is also necessary to further study and implement the resolution on the guiding principles for building a socialist spiritual civilization, which was adopted by the 6th Plenary Session of the 12th CPC Central Committee. Through study and education, we should make the vast numbers of party members, cadres, and workers and staff have a clear understanding and achieve unity in thinking on the following major issues:

First, the four cardinal principles are the foundations of the party and the country.

Second, upholding the four cardinal principles and persisting in reforms to open the country to the outside world and invigorate the domestic economy are interrelated, and neither is dispensable.

Third, it is the sacred duty of every citizen to safeguard stability and unity.

Fourth, hard work and thrift are our fine traditions and we must further develop them.

Yuan Baohua said: The party Central Committee and the State Council recently decided to launch a nationwide campaign to increase production and practice economy and to increase revenues and cut down expenditures. In educating workers and staff members in the fine traditions of hard work and thrift, we must embody this revolutionary spirit with concrete actions in the current campaign. In order to overcome weak links in production and management, every enterprise must take effective measures to tap potentials; increase output of marketable goods; improve product quality; lower material consumption and production cost; accelerate the circulation of funds; and cut down expenses, thereby improving overall economic efficiency.

Yuan Baohua said: Party organizations at all levels on the economic front, especially party committees of enterprises, should give top priority to education through positive examples, meticulous planning, and guidance. Education on the situation and policies and in ideals and discipline for this year should be focused on adherence to the four cardinal principles. It is necessary to educate the vast numbers of party members, especially those who are leading cadres, to pay keen attention to the limits of policies and do things strictly according [to] relevant documents of the central authorities.

Yuan Baohua added: While conducting the education on upholding the four cardinal principles through positive examples, we must also strive to overcome shortcomings and problems in the work. We should not try to cover up shortcomings and problems in the economic work because of the struggle against bourgeois liberalization in the political and ideological realm, much less to suppress or retaliate against legitimate criticisms of shortcomings and problems in our work under the pretext of opposing bourgeois liberalization.

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END